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HOMER'S ODYSSEY

BOOKS V–VIII

PERRIN

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JOHN WILLIAMS WHITE AND THOMAS DAY SEYMOUR

HOMER'S ODYSSEY

BOOKS V-VIII

EDITED

ON THE BASIS OF THE AMEIS-HENTZE EDITION

BY

B. PERRIN

PROFESSOR IN YALE UNIVERSITY

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LIST OF ABBREVIATIONS

USED IN THE

COLLEGE SERIES OF GREEK AUTHORS.

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abs. = absolute, absolutely.
acc. = accusative.
acc. to = according to.
act. = active, actively.
adj. = adjective, adjectively.
adv. = adverb, adverbial, adverbially.
Aeol. = Aeolic.
antec. = antecedent.
aor. = aorist.
apod. = apodosis.
App. = Appendix.
appos. = apposition, appositive.
art. = article.
Att. = Attic.
attrib. = attributive.
aug. = augment.
c., cc. = chapter, chapters (when numerals follow).
cf. = *confer* (in referring to a parallel passage).
chap. = chapter.
comp. = comparative.
cond. = condition, conditional.
conj. = conjunction.
const. = construe, construction.
contr. = contraction, contracted.
co-ord. = co-ordinate.
dat. = dative.
decl. = declension.
def. = definite.
dem. = demonstrative.
dep. = deponent.
dim. = diminutive.
dir. = direct.
disc. = discourse.
Dor. = Doric.
edit. = edition, editor.
editt. = editions, editors.
e.g. = *for example.*
encl. = enclitic.
Eng. = English.
Ep. = Epic.
epith. = epithet.
equiv. = equivalent.
esp. = especial, especially.
etc. = *and so forth.*
excl. = exclamation.
f., ff. = following (after numerical statements).
fem. = feminine.
fin. = *sub fine.*
freq. = frequently.
fut. = future.
G. = Goodwin's *Greek Grammar.*
gen. = genitive.
GMT. = Goodwin's *Moods and Tenses.*
H. = Hadley's *Greek Grammar.*
hist. pres. = historical present.

ibid. = *in the same place.*
id. = *the same.*
i.e. = *that is.*
impers. = impersonal, impersonally.
impf. = imperfect.
imv. = imperative.
in. = *ad initium.*
indef. = indefinite.
indic. = indicative.
indir. = indirect.
inf. = infinitive.
interr. = interrogative, interrogatively.
intr. = intransitive, intransitively.
Introd. = Introduction.
Ion. = Ionic.
Kr. *Spr.* = Krüger's *Sprachlehre, Erster Theil.*
Kr. *Dial* = Krüger's *Sprachlehre, Zweiter Theil.*
κτἑ. = καὶ τὰ ἑξῆς.
κτλ. = καὶ τὰ λοιπά.
Kühn. = Kühner's *Ausführliche Grammatik.*
Lat. = Latin.
L. & S. = Liddell and Scott's *Lexicon.*
l.c. = *loco citato.*
lit. = literal, literally.
masc. = masculine.
mid. = middle.
Ms., Mss. = manuscript, manuscripts.
N. = note.
neg. = negative.
neut. = neuter.
nom. = nominative.
obj. = object.
obs. = observe, observation.
opp. to = opposed to.
opt. = optative.
p., pp. = page, pages.
part. gen. = partitive genitive.
partic. = participle.
pass. = passive, passively.
pers. = person, personal, personally.
pf. = perfect.
pl. = plural.
plpf. = pluperfect.
pred. = predicate.
prep. = preposition.
pres. = present.
priv. = privative.
prob. = probable, probably.
pron. = pronoun.
prop. = proper, properly.
prot. = protasis.
quot. = quoted, quotation.
q.v. = *which see.*
refl. = reflexive, reflexively.
rel. = relative, relatively.
Rem. = remark.
S. = Schmidt's *Rhythmic and Metric.*
sc. = *scilicet.*
Schol. = scholiast.
sent. = sentence.
sing. = singular.
subj. = subject.
subjv. = subjunctive.
subord. = subordinate.
subst. = substantive, substantively.
sup. = superlative.
s.v. = *sub voce.*
trans. = transitive, transitively.
viz. = namely.
v.l. = *varia lectio.*
voc. = vocative.

§, §§ = section, sections.
Plurals are formed generally by adding *s*.

Generally small Roman numerals (lower-case letters) are used in referring to the books of an author; but Α, Β, Γ, etc. in referring to the books of the Iliad, and α, β, γ, etc. in referring to the books of the Odyssey.

In abbreviating the names of Greek authors and of their works, Liddell and Scott's List is generally followed.

PREFACE.

THIS second volume of the *Odyssey* has been prepared on substantially the same principles as the first volume, which was published in the same series in 1889. It is, however, entirely independent of that volume, and may be used by classes beginning the study of Homer, as well as by more advanced students.

The evidence of the Mss., cited in the Appendix, has been classified anew, on the basis of the monumental edition of Ludwich, which appeared after the publication of the first volume of this edition.

The text is that of Dindorf, revised by Hentze, Teubner Series, Leipsic, 1884. In one passage only, ε 281, has any deviation been allowed, and the reasons are fully stated in the Appendix.

References preceded by the symbol § are to Professor Seymour's *Introduction to the Language and Verse of Homer*, Boston, 1885; G. stands for Goodwin's *Greek Grammar*, GMT. for the same scholar's *Greek Moods and Tenses*, both in their revised editions; H. stands for the *Greek Grammar* of Hadley-Allen; M. for Monro's *Homeric Grammar*. Reference is made to books of the *Iliad* by A, B, Γ, κτλ.; to books of the *Odyssey* by α, β, γ, κτλ.

Professor Hentze has continued his interest in the work, and his cordial approval of the use here made of the Ameis-Hentze edition. Professor Seymour has contributed freely to the accuracy and worth of the volume. The editor has also profited by the kind suggestions of many friends who have used the first volume, and especially by the searching review of that volume from Professor J. R. Wheeler, in the *American Journal of Philology*.

Further criticisms and corrections will be thankfully received.

NEW HAVEN, July, 1894.

In the first book of the *Odyssey*, which opens with the twentieth year of its hero's absence, a council of the gods is described, in which Zeus favors the return of Odysseus to his home, and accepts the proposals of Athene looking to that end. These are: (*a*) that Hermes be sent to Calypso with orders to let Odysseus go, and (*b*) that Athene herself go to Ithaca, in order to rouse the spirit of Telemachus, Odysseus's son, that he may rebuke the insolent suitors for his mother's hand, and visit Nestor and Menelaus in quest of tidings of his father. This visit of Athene to Ithaca is recounted in the first book. The second book describes the Ithacan assembly, at which Telemachus asserts his princely rights, and also the preparations for his journey. The third book describes his visit to Nestor at Pylus; the fourth book, his visit to Menelaus at Sparta, where the poem leaves him until the fifteenth book. The fourth book closes with the departure of a band of the suitors in a ship, to intercept Telemachus on his return, and slay him.

The first proposal (*a*) of Athene is now treated independently in the fifth book.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ε.

Ὀδυσσέως σχεδία.

Ἠὼς δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο
ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
οἱ δὲ θεοὶ θωκόνδε καθίζανον, ἐν δ' ἄρα τοῖσιν

Vs. **1–42.** *Upon Athene's complaint in a council of the Gods, Zeus sends Hermes to Calypso, with orders to let Odysseus go.*

1 f. = Λ 1 f., a poetic time-formula, equiv. to *ἅμα τῇ αὔριον ἡμέρᾳ.* — **παρά**: *from beside.* — **Τιθωνοῖο**: son of Laomedon and brother of Priam (Υ 237), husband of Eos. *Cf.* aut ubi pallida surget | Tithoni croceum linquens Aurora cubile Verg. *Georg.* i. 446 f. His son is Memnon, the hero of the *Aethiopis* of Arctinus, like his father in beauty (λ 522). The withered age and hapless immortality of Tithonus are not noticed in *Iliad* or *Odyssey*, but are described at length in *Homeric Hymns* iv. 218 ff. Eos ravished him from earth to be her lover, and obtained for him from Zeus the boon of immortality, foolishly forgetting to have his youth also made everlasting. *Cf.* Tennyson's *Tithonus*, with its 'Immortal age beside immortal youth,' and 'happy men that have the power to die.' — **φόως φέροι**: *sc.* as an independent goddess of light, not merely as ushering in Helius. The latter has no equipage in Homer, while Eos has chariot and horses *φάος ἀνθρώποισι φέροντας* ψ 243 ff. She therefore ushers in the day (390). — The shorter formula for day-break, ε 228, is more frequent. A similar sunrise formula is seen in *ἠέλιος δ' ἀνόρουσε, λιπὼν περικαλλέα λίμνην, | οὐρανὸν ἐς πολύχαλκον, ἵν' ἀθανάτοισι φαείνοι | καὶ θνητοῖσι βροτοῖσιν* γ 1 ff.

3. θωκόνδε καθίζανον: *came to their seats in the session.* *Cf.* *ἕς ῥα θρόνους ἕζοντο* δ 51. The gods meet regularly in the palace of Zeus for deliberation. *Cf.* α 26 f., and *οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἠγορόωντο* Δ 1. — **ἐν δ' ἄρα τοῖσιν**: the prep. is separated from its pron., as in 224, *ἐν δὲ σὺ τοῖσι* N 829, *etc.* This is a relic of its original adv. use (G. 1222; H. 580 a; M. 175).

Ζεὺς ὑψιβρεμέτης, οὗ τε κράτος ἐστὶ μέγιστον.
τοῖσι δ' Ἀθηναίη λέγε κήδεα πόλλ' Ὀδυσῆος
μνησαμένη· μέλε γάρ οἱ ἐὼν ἐν δώμασι νύμφης·
"Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
μή τις ἔτι πρόφρων ἀγανὸς καὶ ἤπιος ἔστω
σκηπτοῦχος βασιλεὺς μηδὲ φρεσὶν αἴσιμα εἰδώς,
ἀλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ῥέζοι·
ὡς οὔ τις μέμνηται Ὀδυσσῆος θείοιο
λαῶν, οἷσιν ἄνασσε, πατὴρ δ' ὣς ἤπιος ἦεν.
ἀλλ' ὁ μὲν ἐν νήσῳ κεῖται κρατέρ' ἄλγεα πάσχων
νύμφης ἐν μεγάροισι Καλυψοῦς, ἥ μιν ἀνάγκῃ
ἴσχει· ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἱκέσθαι·

4. **οὗ τε** κτλ.: *cf.* ὅου κράτος κτλ. α 70.

5. **λέγε**: *recounted*, *related*, the constant meaning of this verb in Homer. In the speech which follows, however, it is not so much the woes of Odysseus upon which the goddess dwells, as it is the ingratitude of his subjects.

6. **μέλε . . . ἐών**: *she was concerned at his remaining.* This is the usual Homeric pers. const. of μέλω, here with a causal partic., as also in μέλουσί μοι ὀλλύμενοί περ Υ 21. — **νύμφης**: *nymph*, here applied to a goddess of lower rank. It is applied also to mortal women, with the meaning *bride*. The reference here is not explained, either because fully stated in α (14, 51 ff.), or because soon to be stated (14), or because the outlines of the story are assumed to be known.

7 = θ 306, μ 371, 377; the second hemistich also Ω 99.

8–12 = β 230–234. — **πρόφρων**: *readily*, pred. adjective. — **σκηπτοῦχος βασιλεύς**: *as sceptered king*, appos. with τίς. Homeric kings have no other emblem of sovereignty than the sceptre. — **αἴσιμα εἰδώς**: pred. after ἔστω, equiv. to αἴσιμος, since the special contents of knowledge are taken to be a token of character and disposition. So we have ἀθεμίστια, ἄρτια, ἤπια, φίλα εἰδέναι of lawlessness, congeniality, mildness, friendliness. — **ὡς**: *seeing how*, *i.e. since*.

13 = B 721, where it is more appropriately used of the wounded Philoctetes. It is cast into *oratio obliqua* form in ρ 142. *Cf.* also ε 395, which looks like the original. — **κρατερὰ** κτλ.: also ο 232, and κρατέρ' ἄλγε' ἔχοντα of Sisyphus, λ 593. Aristarchus thought that the mental distress of Odysseus would be better described by τετιημένος ἦτορ. — **κεῖται**: this verb is used also of Achilles sulking at the ships B 688, 694.

14–17 = δ 557–560, ρ 143–146; 16 f. = 141 f. (μοί).

οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης·
νῦν αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν
οἴκαδε νισσόμενον· ὁ δ' ἔβη μετὰ πατρὸς ἀκουὴν
ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν."
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
"τέκνον ἐμόν, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
οὐ γὰρ δὴ τοῦτον μὲν ἐβούλευσας νόον αὐτή,
ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών;
Τηλέμαχον δὲ σὺ πέμψον ἐπισταμένως, δύνασαι γάρ,
ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται,
μνηστῆρες δ' ἐν νηὶ παλιμπετὲς ἀπονέωνται."

16. **πάρα**: *i.e.* πάρεισι. G. 1224; H. 785 a.

18. *Cf.* δ 727 νῦν . . . ἀνηρείψαντο θύελλαι. — **νῦν αὖ**: answers here to ὁ μέν 13, a contrast less distinct than πρὶν μὲν . . . νῦν αὖ δ 724–727. — **μεμάασιν**: as far as the context goes, the subj. can only be λαοί (12), some of whom were suitors. For the Τηλέμαχον μεμάασι κατακτάμεν of δ 700, μνηστῆρες immediately precedes.

19 f. = δ 701 f. *Cf.* ἵνα θᾶσσον ἵκηαι | ἐς Πύλον ἠγαθέην μετ' ἀγαυοῦ πατρὸς ἀκουήν β 307 f. — **μετά**: *in quest of.*

21 f. = α 63 f. — **νεφεληγερέτα**: the short nom. suffix, for -της (§ 16 *b*). — **σὲ ἕρκος ὀδόντων**: the whole and the part in appos., *the fence of thy teeth.* The whole question is a formula of indignant surprise, "how you talk!" *Cf.* κοῖον ἐφθέγξαο ἔπος Hdt. v. 106.

23 f. = ω 479 f., where they are more appropriate. No plan of punishing the suitors is suggested by Athene's words in α 81 ff., though their doom has been vaguely foreshadowed in γ 216, 224. — **ὡς**: *namely that.* — **κείνους**: can only refer to the indef. subj. of μεμάασιν 18. — **ἀποτίσεται**: a possible fut. in an obj. clause, according to Monro (326, 4); but see GMT. 341, 342, where the verb is regarded as subjv. in a final clause.

25. **πέμψον**: *conduct, convoy, sc.* from Sparta back to his home.

26 = 144 (*cf.* 168). — For the idiom ὥς κε, see G. 1367; H. 882.

27. **ἐν νηί**: see δ 669 ff., 842 ff. — **παλιμπετές**: *baffled.* The adv. strictly means *in backward flight*, with the implication of failure in some attempt (πεσόντες ἀνάπαλιν τοῦ σκόπου Eust.). So of the Trojans pursued by Patroclus ἂψ ἐπὶ νῆας ἔεργε (*drave*) π α λ ι μ π ε τ έ ς, οὐδὲ πόληος | εἴα ἱεμένους ἐπιβαινέμεν Π 395 f. *Cf.* πάλιν πλαγχθέντας Α 59. — **ἀπονέωνται**: always thus at the verse-close, with ᾱ.

ἦ ῥα καὶ Ἑρμείαν υἱὸν φίλον ἀντίον ηὔδα·
"Ἑρμεία, σὺ γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι,
νύμφῃ ἐυπλοκάμῳ εἰπεῖν νημερτέα βουλήν,
νόστον Ὀδυσσῆος ταλασίφρονος, ὥς κε νέηται
οὔτε θεῶν πομπῇ οὔτε θνητῶν ἀνθρώπων·
ἀλλ' ὅ γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων

28 = Ω 333 (αἶψα δ' ἄρ'). — **ἦ ῥα καί**: this formula (*he spake so, and*) always follows a speech immediately, and the subj. of the following sent. generally remains the same. For ἦ, see ἠμί. — **ἀντίον ηὔδα**: *addressed*, as in Θ 200, Ω 333, where the obj. is a proper name, and in ἔπος τέ μιν ἀντίον ηὔδα Ε 170, where the phrase is followed by a double acc. Elsewhere the phrase is used only of a *reply* to an address (lit. *spake against*), and is introduced by τὸν (τὴν) δ' αὖ (αὖτε), or τὸν δέ (Ψ 482).

29. γάρ: *since*, through the original meaning *surely*. It here prepares the way for the principal thought (εἰπεῖν). — **αὖτε**: *on thy part*. — **τά τ' ἄλλα περ**: *in other matters*, a formula, in which τά has lost its demonstrative force, and πέρ emphasizes. So in ρ 273. *Cf.* τά περ ἄλλα ο 540, ψ 209, τὰ μὲν ἄλλα τ 115. — A noticeable difference between the *Iliad* and the *Odyssey*, remarked by ancient commentators, is that Hermes is messenger of the gods in the latter poem, but Iris in the former. *Cf.* Ἶριν θ', ἥ τε θεοῖσι μετάγγελος ἀθανάτοισιν Ο 144. And yet in Ω 334 ff., Hermes is sent as friendly guide (διάκτορος) to Priam, and though Iris is not mentioned in the *Odyssey*, the wanton suitors called the beggar who ran errands for them *Irus* (σ 6 f.).

30 f. Imperative form of α 86 f. (εἴπῃ). G. 1536; H. 957.

31 f. **νόστον, νέηται**: the context limits the meaning here to the voyage from Calypso's isle to Scheria. See on 344. During this, the hero was to be exposed anew to Poseidon's wrath, but with his arrival at Scheria it was decreed that his trials on the sea should cease. *Cf.* 288 ff.

32 = ι 521, with πομπῇ in place of μακάρων. — **πομπῇ**: *under convoy*. *Cf.* πέμψον 25. — **οὔτε θεῶν, οὔτ' ἀνθρώπων**: elsewhere a formulaic emphasis of the negation οὐδέ τις, as in η 247, where this second hemistich occurs, Α 548. So an affirmation ἄλλος is emphasized in ὥτε καὶ ἄλλοις | ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσιν π 264 f. *Cf.* our 'neither god nor man.'

33–42. This prophecy is meant for the assembled gods, not for Calypso.

33. σχεδίης: see on 163. — **πολυδέσμου**: lit. *much fastened*, by means of the γόμφοι and ἁρμονίαι 248. So in 338, η 264. Scholiasts paraphrase by πολυγόμφου. The epith. may emphasize the extempore nature of the craft, and so mean *frail* rather than *staunch*. It would hardly be applied to a regularly built ship. — **πήματα πάσχων**: *suffering grievous sufferings*. For the omission of the usual adj. with this cognate acc., see H. 715 R.

ἤματί κ' εἰκοστῷ Σχερίην ἐρίβωλον ἵκοιτο,
Φαιήκων ἐς γαῖαν, οἳ ἀγχίθεοι γεγάασιν,
οἵ κέν μιν πέρι κῆρι θεὸν ὣς τιμήσουσιν,
πέμψουσιν δ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν,
χαλκόν τε χρυσόν τε ἅλις ἐσθῆτά τε δόντες,
πόλλ', ὅσ' ἂν οὐδέ ποτε Τροίης ἐξήρατ' Ὀδυσσεύς,
εἴ περ ἀπήμων ἦλθε, λαχὼν ἀπὸ ληίδος αἶσαν.
ὣς γάρ οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι

34. *Cf.* ἤματί κε τριτάτῳ Φθίην ἐρίβωλον ἱκοίμην I 363, adapted by Plato's Socrates in the *Crito*, 44 b (ἵκοιο), with reference to his approaching death. — **Σχερίην**: a mythical land, which the poet's fancy puts remotely and indefinitely W. of Ithaca. It is never called νῆσος, but γαῖα, and yet it is evidently thought of as an island (*cf.* ζ 204 f.). In historical times it was confidently identified with Corcyra (Corfú), though Thucydides disparages this claim of the Corcyreans of his day: ναυτικῷ δὲ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαιρόμενοι καὶ κατὰ (*and sometimes boasting of great naval superiority even on the ground of*) τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας κλέος ἐχόντων τὰ περὶ τὰς ναῦς (*cf.* Φαίηκες ναυσίκλυτοι η 39 *etc.*) i. 25, § 4. See also on ζ 293. This identification was jestingly used to justify a war of conquest: Ἀγαθοκλῆς δέ, ὁ Συρακουσίων τύραννος, καὶ σὺν γέλωτι χλευάζων Κερκυραίους ἐρωτῶντας διὰ τί πορθοίη τὴν νῆσον αὐτῶν· ὅτι νὴ Δία, εἶπεν, οἱ πατέρες ὑμῶν ὑπεδέξαντο τὸν Ὀδυσσέα Plut. *de sera num. vind.* xii. — **ἐρίβωλον**: *very cloddy*, *heavy-soiled*, an epith. more appropriately applied to Phthia, which was a fertile agricultural district. The Phaeacians were wholly maritime (*cf.* ζ 270 ff.).

35 = τ 279. — **ἀγχίθεοι γεγάασιν**: *are near-gods*, *i.e.* are nearly akin to them (ἐγγὺς αἵματος θεῶν Schol.). *Cf.* η 205. For the royal family-tree, see η 56 ff.

36. *Cf.* τ 280 = ψ 339 (οἱ δή, τιμήσαντο), οἵ κέ ἑ δωτίνῃσι κτλ. I 155 (297). — **πέρι κῆρι**: *exceedingly at heart*, *very heartily*, adv. and locative dative. So πέρι φρεσίν Π 157, πέρι θυμῷ Χ 70, πέρι σθένεϊ Ρ 22. *Cf.* πέρι δ' ἤθελε θυμῷ Φ 65, ἤ τοι πέρι κέρδεα οἶδεν β 88. — **θεὸν ὥς**: *as a god.* G. 138, 2; H. 112, b.

37. *Cf.* ψ 340 (καὶ πέμψαν σὺν κτλ.).

38 = ψ 341. *Cf.* ν 136 (ἐσθῆτά θ' ὑφαντήν). — **ἅλις, ἐσθῆτα**: the initial ϝ of each word is metrically important.

39 f. = ν 137 f. — **Τροίης**: of the district, as in κ 40. The city is usually Ἴλιος. — **ἐξήρατο**: ἐξάρνυμαι. — **αἶσαν**: *his rightful share.* — For this second hemistich, *cf.* Σ 327 (λαχόντα τε κτλ.).

41 f. *Cf.* 114 f., δ 475 f., ι 532 f., in which only the first hemistich varies. — **φίλους, οἶκον, γαῖαν**: the order is a vivid inversion of the necessary sequence in time, the choicest blessing coming first.

οἶκον ἐς ὑψόροφον καὶ ἑὴν ἐς πατρίδα γαῖαν.”
  ὣς ἔφατ᾽, οὐδ᾽ ἀπίθησε διάκτορος Ἀργεϊφόντης.
αὐτίκ᾽ ἔπειθ᾽ ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα
ἀμβρόσια χρύσεια, τά μιν φέρον ἠμὲν ἐφ᾽ ὑγρὴν
ἠδ᾽ ἐπ᾽ ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο.
εἵλετο δὲ ῥάβδον, τῇ τ᾽ ἀνδρῶν ὄμματα θέλγει,
ὧν ἐθέλει, τοὺς δ᾽ αὖτε καὶ ὑπνώοντας ἐγείρει·
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς Ἀργεϊφόντης.
Πιερίην δ᾽ ἐπιβὰς ἐξ αἰθέρος ἔμπεσε πόντῳ·
σεύατ᾽ ἔπειτ᾽ ἐπὶ κῦμα λάρῳ ὄρνιθι ἐοικώς,

Vs. 43–75. *Hermes journeys to Calypso's isle. Calypso's grotto.*

43–49 = Ω 339–345. In Ω, Hermes has actual use for his magic wand, in putting the sentinels of the Achaeans to sleep. Vergil imitates the passage closely *Aen.* iv. 238 ff.

43. **οὐδ᾽ ἀπίθησε**: 'litotes' (§ 2 *r*); "and he promptly obeyed." — **διάκτορος**: *conductor*, *guide* (*διάγω*). — **Ἀργεϊφόντης**: the etymology is uncertain. What was originally an epith. has come to be used as a proper name, like *Φοῖβος* for Apollo, *Γλαυκῶπις* for Athene.

44–46. These verses are adapted to Athene in *α* 96–98. — **ὑγρήν**: *the moist*, *i.e. the sea;* fem. adjective as substantive. Its opposite is *τραφερήν*, *the firm*, *i.e. the earth*, *υ* 98. So we say 'the green.' G. 932, 2; H. 621 c. — **ἅμα**: *along with*, as if racing with them. *Cf.* 'yea, he did fly upon the wings of the wind' *Ps.* xviii. 10. — **πνοιῇς**: rare ending of the dat. pl., for -*ῃσι*, as some editors write here too, with elision. § 16 *e*, *f*.

47 f. *Cf.* *ἔχε δὲ ῥάβδον μετὰ χερσὶν | καλὴν χρυσείην, τῇ κτλ.* *ω* 2 ff. — **Ϝράβδον**: for the wand in magic practice, see also *κ* 238, *ν* 429, *π* 172. This wand of Hermes was golden. *Cf.* *χρυσόρραπι* 87. — **τοὺς δέ**: *but others*, where *τῶν δ᾽ ὄμματα κτλ.* would be a stricter antithesis. — **ὑπνώοντας**: an uncontracted form of verbs in -*οω* is rare. This has a double *ο* sound, and metrical interchange of quantity (§ 29 *k*).

49. **μετὰ χερσίν**: grasping *in both hands.* See on *η* 101. — **πέτετο**: figuratively, as of all swift motion; in *α* 320 of Athene, *γ* 484 of horses, *θ* 122 of racing athletes, *etc.* The conception of a winged Hermes, and of winged sandals, is developed later than the Homeric poems.

50. **Πιερίην**: N.W. of Mt. Olympus. — **ἐπιβάς**: *passing over, traversing.* So Ξ 226, in describing a similar flight of Here. *Cf.* *ἐπὶ κῦμα* 51. — **πόντῳ**: the great western sea of Homeric geography, covering most of the interior continent of Europe.

51. **λάρῳ . . . ἐοικώς**: no transformation is implied. Contrast *φήνῃ εἰδομένη* *taking the shape of an osprey* *γ* 372.

ὅς τε κατὰ δεινοὺς κόλπους ἁλὸς ἀτρυγέτοιο
ἰχθῦς ἀγρώσσων πυκινὰ πτερὰ δεύεται ἅλμῃ·
τῷ ἴκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς.
ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν,
ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἠπειρόνδε
ἤιεν, ὄφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη
ναῖεν ἐυπλόκαμος· τὴν δ' ἔνδοθι τέτμεν ἐοῦσαν.
πῦρ μὲν ἐπ' ἐσχαρόφιν μέγα καίετο, τηλόσε δ' ὀδμὴ
κέδρου τ' εὐκεάτοιο θύου τ' ἀνὰ νῆσον ὀδώδειν

52. **κατά**: the final syllable is long before *δϝ* (§ 41 *l β*). — **ἀτρυγέτοιο**: *restless*, *heaving*, as opposed to the firm earth. The epith. is used of *ἅλς*, *θάλασσα*, *πόντος*, and once of *αἰθήρ*.

53. **ἀγρώσσων**: *hunting*, a derivative of *ἄγρη*, found only here. — **πυκινὰ πτερά**: *dense plumage*. Contrast *τιναξάσθην πτερὰ πυκνά flapped their wings rapidly* β 151.

54. **πολέεσσιν ὀχήσατο κύμασιν**: lit. *bore himself along on the many waves*, *i.e.* skimmed the tips of the waves, a resumption of *σεύατ' ἐπὶ κῦμα* 51. — **Ἑρμῆς**: this form, for *Ἑρμείας*, occurs in the *Hymns*, but not elsewhere in *Iliad* or *Odyssey*, though we have *Ἑρμῆν θ* 334, in a late accretion to the poem.

55. The first four feet recur ι 543 (*ἀφικόμεθα*), the first hemistich also μ 403. — **τηλόθ' ἐοῦσαν**: in the center of the great sea, *ὅθι τ' ὀμφαλός ἐστι θαλάσσης* α 50.

56. **ἠπειρόνδε**: *landwards*. The subst. denotes *land* in general as contrasted with the sea in 399, γ 90, and here the *interior* even of an island. Other contexts require the meaning *main-land* as contrasted with islands, and *interior* as contrasted with the sea-shore.

58 ff. The first hemistich occurs in the pres. tense η 246, 255, μ 449. — **ἐυπλόκαμος**: *fair-tressed*, with reference to the plaits or braids in which the hair is dressed. — **τὴν . . . ἐοῦσαν**: *i.e.* as he drew near the cave, the goddess was within, *he found her at home*. Then follow an enumeration of the tokens of her presence (59–62), and a description of the cave and its landscape (63–73). Parallel situations are Odysseus before the palace of Alcinous, η 81 ff., Eurylochus and company before the palace of Circe, κ 210 ff. In all these cases description of interior features precedes actual entrance.

59. **ἐσχαρόφιν**: metaplastic form, serving as gen. of the 2nd decl., instead of *ἐσχαρῆφιν* (§ 15 *a*). The latter is metrically impossible. The poet apparently thinks of a fire-place in the center of the cave, as in the center of the *μέγαρον*. See on η 153. — **μέγα**: adv., our '*brightly*.'

60. **εὐκεάτοιο**: *well-split* (*κεάζω*), and therefore *fissile*, only here in

δαιομένων· ἡ δ' ἔνδον ἀοιδιάουσ' ὀπὶ καλῇ
ἱστὸν ἐποιχομένη χρυσείῃ κερκίδ' ὕφαινεν.
ὕλη δὲ σπέος ἀμφὶ πεφύκει τηλεθόωσα,
κλήθρη τ' αἴγειρός τε καὶ εὐώδης κυπάρισσος.
ἔνθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο,
σκῶπές τ' ἴρηκές τε τανύγλωσσοί τε κορῶναι
εἰνάλιαι, τῇσίν τε θαλάσσια ἔργα μέμηλεν.

Homer. — **θύου**: *arbor-vitae*, having fragrant wood, like the cedar. — **ὀδμὴ ὀδώδειν**: *the odor was odorous.* See on *θ* 554.

61. δαιομένων: *as they burned*, a close approach to the gen. abs. See on *ζ* 157. — **ἀοιδιάουσ' ὀπὶ καλῇ**: for similar musically imitative phrases, *cf.* *κ* 221, 227, *αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ* A 604.

62. ἱστὸν ἐποιχομένη: *passing back and forth before her loom.* The hemistich occurs also *κ* 222 (*-μένης*), A 31 (*-μένην*).—The loom of Homeric times was an upright frame-work, prob. consisting of two perpendicular posts united at the top by a cross-bar. From this last the threads of the warp were hung with weights. In weaving, one set of threads, by means of a cross-stick (*κανών*, Ψ 760), was drawn forward with one hand toward the breast of the weaver, while with the other hand the woof-thread, by means of the *κερκίς*, or shuttle, was cast through the opening thus made between the threads of the warp. The weaver passed back and forth in front of the loom. See the vase-painting 'Penelope at the Loom,' Baumeister's *Denkmäler*, p. 2085.

63. τηλεθόωσα: with the force of an adv., *luxuriantly*. *Cf.* *η* 114.

64. κλήθρη: *alder*, like the poplar (*αἴγειρος*) in having more widely spreading branches than the slim cypress. The trees are well chosen by the poet for contrast in style and foliage. — **εὐώδης**: because exhaling an aromatic fragrance in the heat of day.

65. τανυσίπτεροι: *wing-plying*, *i.e.* *fluttering*, an epith. of general characteristic (§ 1 *p*). *Cf.* *τιταινομένω πτερύγεσσιν* *β* 149.

66. The species of birds also are well chosen for this romantic isle. The *owl* (*σκώψ*) is a bird of solitude, pre-eminent for large, brilliant eyes (*σκέπτομαι*) and fine plumage. The *hawk* (*ἴρηξ*, *ἱέραξ*, *ἱερός*, § 6 *e*) was a sacred bird of omen and prophecy. The *sea-gulls* are matters of course on a remote island. They are characterized, rather for the eye than the ear, by *τανύγλωσσοι*, *tongue-plying*, *i.e. screaming*. *Cf.* *τανυσίπτεροι* above.

67. τῇσιν . . . μέμηλεν: *these have sea business at heart*, descriptive epexegesis. *Cf.* *ὅσαις τέ περ ἐξ ἁλὸς ἄγρα* Theoc. vii. 60. An earlier use of the phrase is prob. to be seen in B 614: Agamemnon supplied the Arcadians with ships *ἐπεὶ οὔ σφι θαλάσσια ἔργα μεμήλειν*. *Cf.* 'that do business in great waters' *Ps.* cvii. 23. The same verse-close with varying adj. occurs

ἡ δ' αὐτοῦ τετάνυστο περὶ σπείους γλαφυροῖο
ἡμερὶς ἡβώωσα, τεθήλει δὲ σταφυλῇσιν.
κρῆναι δ' ἑξείης πίσυρες ῥέον ὕδατι λευκῷ,
πλησίαι ἀλλήλων τετραμμέναι ἄλλυδις ἄλλη.
ἀμφὶ δὲ λειμῶνες μαλακοὶ ἴου ἠδὲ σελίνου
θήλεον. ἔνθα κ' ἔπειτα καὶ ἀθάνατός περ ἐπελθὼν
θηήσαιτο ἰδὼν καὶ τερφθείη φρεσὶν ᾗσιν.
ἔνθα στὰς θηεῖτο διάκτορος Ἀργεϊφόντης.
αὐτὰρ ἐπεὶ δὴ πάντα ἑῷ θηήσατο θυμῷ,
αὐτίκ' ἄρ' εἰς εὐρὺ σπέος ἤλυθεν. οὐδέ μιν ἄντην

μ 116 (πολεμήϊα), Ε 876 (ἀήσυλα); with limiting gen. instead of adj., Ι 228 (δαιτὸς ἐπηράτου).

68 f. **ἡ δ' αὐτοῦ**: *and lo! right there.* The dem. with subst. following in appos. (ἡμερίς), marks the progress of the description from more remote surroundings to the cave itself. — **περί**: for the only other instance in Homer of the gen. with this prep. in a local sense, *cf.* περὶ τρόπιος 130. See M. 188. Nauck conjectures ὑπέρ.

69. **ἡβώωσα**: = ἡβάουσα. G. 784, 2; H. 409 D a. Such editions of the text as those of Cauer and Platt give the unassimilated form.

70. **πίσυρες**: Aeolic for τέσσαρες. — **ὕδατι**: instrumental dat. in 'comitative' or 'sociative' sense, the verb having a cognate meaning. M. 144 *ad fin.*

71. The first hemistich occurs also Ζ 245 = 249. — **ἄλλυδις ἄλλη**: *different ones in different directions.* ἄλλυδις is never used without some form of ἄλλος. *Cf.* ἄλλοτε ἄλλῳ *at different times to different ones* δ 236.

72 f. **ἀμφί**: *round about* this central spot where the springs were grouped. *Cf.* ζ 292. — **ἴου, σελίνου**: *violet, parsley*, both flowers bespeaking rich, wet soil. The latter has the epith. ἐλεόθρεπτον (*marsh-grown*) in Β 776. The gens. denote 'material' with θήλεον (θάλλω).

73 f. **ἔνθα κ' ἔπειτα**: *there would then*, the ἔπειτα having logical, not temporal force. — **καὶ ἀθάνατος . . . τερφθείη**: this proves the greatest beauty, as τά τε στυγέουσι θεοί περ Υ 65 proves the greatest ugliness.

74 ff. **θηήσαιτο**: repeated with emphasis in θηεῖτο, θηήσατο below, of the actual fact. Even a god *would admire the sight* of such a paradise; Hermes actually did. But Odysseus longed for rugged Ithaca.

75 f. *Cf.* η 133 f. — **ἔνθα**: resumes 57. — **θηεῖτο**: the charm of the scene is brought home to the hearer by its effect on the god, as the splendor of the palace of Menelaus by its effect on Telemachus and his friend (δ 69 ff.), or the beauty of Helen by its effect on the Trojan elders Γ 154 ff.

Vs. 76–147. *The interview of Hermes with Calypso.*

77 f. **οὐδ' ἠγνοίησεν ἰδοῦσα**: 'litotes,'

ἠγνοίησεν ἰδοῦσα Καλυψὼ δῖα θεάων·
οὐ γάρ τ' ἀγνῶτες θεοὶ ἀλλήλοισι πέλονται
ἀθάνατοι, οὐδ' εἴ τις ἀπόπροθι δώματα ναίει.
οὐδ' ἄρ' Ὀδυσσῆα μεγαλήτορα ἔνδον ἔτετμεν,
ἀλλ' ὅ γ' ἐπ' ἀκτῆς κλαῖε καθήμενος, ἔνθα πάρος περ,
δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων,
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.
Ἑρμείαν δ' ἐρέεινε Καλυψὼ δῖα θεάων,
ἐν θρόνῳ ἱδρύσασα φαεινῷ σιγαλόεντι·
"τίπτε μοι, Ἑρμεία χρυσόρραπι, εἰλήλουθας
αἰδοῖός τε φίλος τε; πάρος γε μὲν οὔ τι θαμίζεις.
αὔδα, ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν.
[ἀλλ' ἕπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω.]"

as in *οὐδέ μιν Ἥρη | ἠγνοίησεν ἰδοῦσα* Α 536 f. She recognized him at once. — **ἄντην**: with *ἰδοῦσα*, *at sight of him*, *face to face.*

79. **πέλονται**: poetic synonym for *εἰσί*.

80. The second hemistich occurs also δ 811 (*ναίεις*), ι 18 (*ναίων*).

81. **οὐδ' ἄρ' . . . ἔτετμεν**: in contrast with 58. Odysseus he did *not* find at home.

82 ff. **ἔνθα πάρος περ**: this phrase usually belongs with a verb to be supplied from the immediate context, as in *ὅθι περ πάρος* δ 627, *ὡς τὸ πάρος περ* θ 31 *etc.*, *οἵ* (*αἵ*) *τὸ πάρος περ* ρ 171, Ψ 480. But it is here required for the following *δερκέσκετο*, v. 83 being parenthetical, and *κλαῖε καθήμενος* is equiv. to *κλαίων καθῆστο*. This idea receives supplementary emphasis in *δάκρυα λείβων*. For *πάρος* thus looking forwards, *cf.* 88.

83 f. = 157 f. The first hemistich of 84 occurs also β 370, ε 140, η 79, ν 419, ρ 289.

87. A formula of salutation. *Cf.* Α 202, Ζ 254, Ψ 94. It employs *ἤλυθες* (*ἦλθες*) δ 810, λ 93, Η 24, Ν 250; *ἱκάνεις* Σ 385, 424; *δεῦρ' ἀφικάνεις* Ξ 43.

88 = Σ 386, 425 (*αἰδοίη*, *φίλη*). — **πάρος θαμίζεις**: *hast thou been frequent* (*in coming*), *sc.* *ἐλθών* from *εἰλήλουθας*. *Cf.* θ 451. For the force of *πάρος* with a pres., see G. 1258; H. 826.

89 f. = Ξ 195 f., Σ 426 f.

90. **εἰ, εἰ**: repeated thus only in this formula, and in Η 117. — **τετελεσμένον**: (*to be*) *done*, *feasible;* done once, and therefore capable of being done again. The Schol. note the 'hysteron proteron' in the thought.

91 = Σ 387. The verse is wanting here in the best Mss., and is inconsistent with 86.

ὣς ἄρα φωνήσασα θεὰ παρέθηκε τράπεζαν
ἀμβροσίης πλήσασα, κέρασσε δὲ νέκταρ ἐρυθρόν·
αὐτὰρ ὁ πῖνε καὶ ἦσθε διάκτορος Ἀργεϊφόντης.
αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇ,
καὶ τότε δή μιν ἔπεσσιν ἀμειβόμενος προσέειπεν·
"εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν, αὐτὰρ ἐγώ τοι
νημερτέως τὸν μῦθον ἐνισπήσω· κέλεαι γάρ.
Ζεὺς ἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐθέλοντα·
τίς δ' ἂν ἑκὼν τοσσόνδε διαδράμοι ἁλμυρὸν ὕδωρ
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οἵ τε θεοῖσιν
ἱερά τε ῥέζουσι καὶ ἐξαίτους ἑκατόμβας.
ἀλλὰ μάλ' οὔ πως ἔστι Διὸς νόον αἰγιόχοιο

93. **κέρασσε**: just as mortals *mixed* water with their wine. The addition of the epith. ἐρυθρόν also shows how completely mortal conditions influence the conception and phraseology of the poet. Ancient commentators, as the Scholia show, had great difficulty in reconciling the word with the prevailing idea that the gods drank no liquid but nectar: τὸ κέρασσε κατὰ τὸν Ἀριστοτέλην, ὡς ὁ Πορφύριος (233–305 A.D.) λέγει, οὐ μόνον δηλοῖ (*signifies*) τὸ μῖξαι ἄλλῳ ὑγρῷ, ἀλλὰ καὶ τὸ ἐγχέαι ψιλῶς (*simply*).

94. The first hemistich occurs also ζ 249 = η 177, of Odysseus.

95 = ξ 111. — **ἤραρε θυμόν**: *strengthened his soul.* The same verbal form is intr. in ἐνὶ φρεσὶν ἤραρεν (*is fixed*) δ 777.

96 = κ 500 (—πον).

97. **εἰρωτᾷς μ' ἐλθόντα**: *thou askest me about my coming. Cf.* 87, and εἴρεαι ὁππόθεν εἰμέν γ 80. — **θεὰ θεόν**: *a goddess of a god*, a favorite 'paronomasia.' See on 155.

98. **τὸν μῦθον**: *that story*, *i.e.* the story of it. — **ἐνισπήσω**: fut. of ἐννέπω (ἐν-σέπω, old Lat. in-seco).

99 f. **ἐμέ γε**: the particle emphasizes the whole thought. "Zeus bade me. *I* did not wish to come. Who would?" — The second hemistich occurs also ω 307.

101. **ἄσπετον**: *past telling*, a supplementary strengthening of τοσσόνδε, in the form of an exclamation. — **οὐδέ**: *and — not*, introducing another unpleasant feature of the journey besides its length. Attic prose would have καὶ οὐ (H. 1043. 1). — 'If the Epicureans once succeed in persuading men that the gods have no concern for human affairs,' Lucian makes his Zeus say to the assembled gods, οὐ μετρίως πεινήσετε *Icarom.* 32.

102. The second hemistich occurs also τ 366 (οὐδ').

103 f. = 137 f. (ἀλλ' ἐπεί). — **μάλ' οὔ πως ἔστι**: *it is quite impossible in any way*, introducing an acc. and infinitive. The assurance has point for

οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι.
φησί τοι ἄνδρα παρεῖναι ὀϊζυρώτατον ἄλλων,
τῶν ἀνδρῶν, οἳ ἄστυ πέρι Πριάμοιο μάχοντο
εἰνάετες, δεκάτῳ δὲ πόλιν πέρσαντες ἔβησαν
οἴκαδ'· ἀτὰρ ἐν νόστῳ Ἀθηναίην ἀλίτοντο,
ἥ σφιν ἐπῶρσ' ἄνεμόν τε κακὸν καὶ κύματα μακρά.
ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσεν.
τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα·
οὐ γάρ οἱ τῇδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,
ἀλλ' ἔτι οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν καὶ ἱκέσθαι

Calypso also, and she understands it (137 f.). — The second hemistich occurs also Ξ 160, 252.

104. **παρεξελθεῖν**: *evade*, here figuratively used; lit. *to pass along by*, as in κ 573, K 344. So the simpler παρελθεῖν is figuratively used in ὅς σε παρέλθοι | ἐν δόλοισι ν 291, οὐ παρελεύσεαι οὐδέ με πείσεις A 132. — **ἁλιῶσαι**: *bring to naught*; θεόν is subj., νόον object.

105. **ἄλλων**: part. gen. with the superlative. G. 1088; H. 755 b. So νείατος ἄλλων ο 108. The meter excludes the more usual πάντων, it is true, but the idiom is a survival from a time when the ablatival gen. was used with superlatives as well as with comparatives.

107–111. *Cf.* ξ 240 ff. These verses are prob. a late accretion.

108. **οἴκαδ'· ἀτὰρ ἐν νόστῳ**: nothing can account for ἀτάρ. Excellent Mss. have οἴκαδε· αὐτὰρ νόστῳ, with permissible hiatus after the first foot. — **Ἀθηναίην ἀλίτοντο**: reference is prob. made to the crime of Aias the Locrian in violating Cassandra, a crime alluded to also in γ 135 f., δ 502. And yet this crime and its punishment did not affect the fate of Odysseus.

109. **κύματα μακρά**: of length rather than of height, as in ι 147, B 144. *Cf.* longi fluctus Verg. *Georg.* iii, 200.

110 f. = 133 f. The first hemistich occurs also α 11, β 82, δ 285, θ 93=532 (acc.), ρ 503, A 22 = 376, Ω 25 (dat.); a convenient formula for a story-teller. — It was not Athene who wrecked Odysseus, but Zeus, as Odysseus himself narrates in μ 403 ff. *Cf.* ε 132 f.

110 = η 251. — **ἀπέφθιθεν** (ἀποφθίνω): lit. *were consumed away*, *perished*.

111. *Cf.* γ 300, η 277, ι 39, ο 482. — **φέρων πέλασσεν**: *brought in their grasp*. See on η 277.

112. **ἠνώγειν**: *he bids*, sc. Zeus, as in 99.

113. **αἶσα**: sc. ἐστί, and *cf.* 41. — **τῇδε**: *here*.

114 f. See on 41 f.

οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν."
ὣς φάτο, ῥίγησεν δὲ Καλυψὼ δῖα θεάων,
καί μιν φωνήσασ᾽ ἔπεα πτερόεντα προσηύδα·
"σχέτλιοί ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλλων,
οἵ τε θεαῖς ἀγάασθε παρ᾽ ἀνδράσιν εὐνάζεσθαι
ἀμφαδίην, ἤν τίς τε φίλον ποιήσετ᾽ ἀκοίτην.
ὣς μὲν ὅτ᾽ Ὠρίων᾽ ἕλετο ῥοδοδάκτυλος Ἠώς,

116. The first hemistich occurs also 171, Γ 259, Ο 34.—The 'shiver' is here caused by mingled grief and wrath.

117. The whole formula occurs about fifty times in Homer, the second hemistich about seventy times after other introductory formulas.—**φωνήσασα**: always intr.—**προσηύδα**: takes two accs. See on 28. —**πτερόεντα**: like a bird or an arrow. *Cf.* *ἰοὶ τε πτερόεντες* Π 773.

118. The first hemistich occurs also Ω 33, followed by δηλήμονες, which a Schol. notes as variant for ζηλήμονες here. But it is the meaning of the latter (*jealous*) which is thrice illustrated by forms of ἄγαμαι 119, 122, 129. —**σχέτλιοι**: *wanton*, the wantonness of selfish inconsistency. —**ἔξοχον ἄλλων**: *excessively*. This formulaic verse-close elsewhere denotes the pre-eminence of one or some of a class over others of the same class. Here it is adv., as also in ζ 158, Ι 641, Ν 499. It may be adj. in δ 171, τ 247.

119. **θεαῖς**: this form of the fem. dat. pl., instead of -ησ(ι), occurs besides only in πάσαις χ 471, ἀκταῖς Μ 284. § 16 *e*, *f*; M. 102. The regular form may be read here (Nauck). See on 46.

120. **ἀμφαδίην**: *openly*, adv. modifying εὐνάζεσθαι. The whole is then explained by ἤν . . . ἀκοίτην, *if any one shall have made a husband of her lover*. The goddess contrasts her open wedlock with secret amours.

121. **ὣς μὲν ὅτε**: *thus it was when*. The ὣς is explained by 122–124, with stress on ἠγάασθε. —**Ὠρίωνα**: a constellation in 274, Σ 486, Χ 29; a beautiful hunter in λ 310, 572 ff. Besides Orion and Tithonus (see on 1), Eos snatches away Cleitus for his beauty ο 250 f. In all these cases the beautiful youth is thought to represent the night which Eos dissipates. —**ῥοδοδάκτυλος**: *rosy-fingered*. The epith. is thought by many to refer to the rays of light which sometimes radiate from the sun just before his rising (and just after his setting), as the spreading fingers from the palm of the hand. It may, however, be merely a general epith. of beauty, as λευκώλενος is used of Here, and ἀργυρόπεζα of Thetis. *Cf.* ῥοδόπαχυς Ἄδωνις Theoc. xv. 128, Milton's 'Morning fair | . . . who with her radiant finger,' *etc.* *Par. Reg.* iv. 426 ff. Another color-epithet of Eos is κροκόπεπλος. Vergil unites both epithets in Aurora in roseis fulgebat lutea bigis *Aen.* vii. 26.

τόφρα οἱ ἠγάασθε θεοὶ ῥεῖα ζώοντες,
ἕως μιν ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἁγνὴ
οἷς ἀγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.
ὣς δ' ὁπότ' Ἰασίωνι ἐυπλόκαμος Δημήτηρ
ᾧ θυμῷ εἴξασα μίγη φιλότητι καὶ εὐνῇ
νειῷ ἔνι τριπόλῳ· οὐδὲ δὴν ἦεν ἄπυστος
Ζεύς, ὅς μιν κατέπεφνε βαλὼν ἀργῆτι κεραυνῷ.
ὣς δ' αὖ νῦν μοι ἀγᾶσθε, θεοί, βροτὸν ἄνδρα παρεῖναι.

122. ῥεῖα ζώοντες: *who live at ease*, in contrast with toiling men, who are *ὀιζυροί, δειλοί, ἀλφησταί*. This hemistich occurs also δ 805, Z 138.

123. ἕως: *until*, treated as a monosyllable. It is disyllabic only in β 78. When the metre requires – ᴗ, the word is written *εἷος* or *ἧος*, the earlier form, from which *ἕως* is derived by transfer of quantity (§ 4 *i*). — **Ὀρτυγίῃ**: in ο 404, a fabled land of the West; but here prob. the old name for Delos. — **χρυσόθρονος**: a fixed epith., based on early hieratic seated figures of the deity. The phrase *θεῶν ἐν γούνασι κεῖται* α 267 also shows this conception of earliest Greek art. See Mitchell, *Hist. of Sculpture*, p. 179 f.

124. This formula elsewhere describes a sudden, painless death, sent upon a woman by Artemis (or upon a man by Apollo), with no accompanying idea of punishment. The formula is found also γ 280, λ 173, 199, ο 411, Ω 759. Its use in this context suggests death inflicted as a punishment by a jealous or wrathful goddess. — **ἐποιχομένη κατέπεφνεν**: *visited and slew*.

125. ὣς δ' ὁπότε: *and thus it was when* ——. — **Ἰασίωνι**: later called a brother of Dardanus, and son of Zeus and Electra, the daughter of Atlas. The amour with Demeter is an allegory of the fruitfulness of the tilled soil. The offspring of the union, acc. to Hesiod (*Theog.* 969 ff.), was Plutus, the genius of wealth.

126. ᾧ θυμῷ εἴξασα: *yielding to her passion*. *Cf.* *εἴξας ᾧ θυμῷ* of Meleager I 598, *οὐκ ἐχέθυμος* θ 320. — **μίγη . . . εὐνῇ**: *united in loving marriage*. The hemistich occurs also ψ 219, Γ 445 (-*γην*), Z 25.

127. τριπόλῳ: occurs also Σ 542 as epith. of *νειόν*. Unbroken soil, or land that had lain fallow for some time, was ploughed thrice by Greeks and Romans, *viz.* in spring, summer, and in fall, just before the sowing. The object prob. was to lighten heavy, rich soil. — **οὐδὲ . . . Ζεύς**: this explains the *ὣς* of 125, being really only a periphrasis for *Ζεὺς ἠγᾶτο*. — **δϝήν**: makes 'position' for the preceding syllable. — **ἄπυστος**: *unaware*, active, as in δ 675. It is passive (*unheard*) in α 242.

128. See on 131.

129. μοί: with both *ἀγᾶσθε* and *παρεῖναι*. *Cf.* 105. — **παρεῖναι**: *ye begrudge me that a man live with me*, the inf. serving as obj. of the verb.

τὸν μὲν ἐγὼν ἐσάωσα περὶ τρόπιος βεβαῶτα
οἶον, ἐπεί οἱ νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσεν.
τὸν μὲν ἐγὼ φίλεόν τε καὶ ἔτρεφον, ἠδὲ ἔφασκον
θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα.
ἀλλ' ἐπεὶ οὔ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν ἄλλον θεὸν οὔθ' ἁλιῶσαι,
ἐρρέτω, εἴ μιν κεῖνος ἐποτρύνει καὶ ἀνώγει,
πόντον ἐπ' ἀτρύγετον· πέμψω δέ μιν οὔ πῃ ἐγώ γε·
οὐ γάρ μοι πάρα νῆες ἐπήρετμοι καὶ ἑταῖροι,
οἵ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης.
αὐτάρ οἱ πρόφρων ὑποθήσομαι, οὐδ' ἐπικεύσω,

130. **περὶ τρόπιος βεβαῶτα**: *as he bestrode the keel.* See on 371, and *cf.* τῷ ῥα περιπλεχθείς ξ 313. For the gen., see on 68, and for the form of βεβαῶτα, § 26, *o*; M. 26, 1. The description is less vivid in μ 424 f., 444, τ 278, and the posture is different in η 252.

131 = η 249 (μοί). The last four feet occur also μ 387, followed by τυτθὰ βαλών.

132 = η 250. — **ἔλσας** (εἴλω) **ἐκέασσε**: *checked and shattered.* A better reading is ἐλάσας *smote.*

133 f. = 110 f.

135. *Cf.* η 256. — **φίλεον**: *entreated kindly*, of hospitality, as in παρ' ἄμμι φιλήσεαι α 123. See on η 256.

136 = η 257, ψ 336. *Cf.* εἰ γὰρ ἐγὼν ὣς | εἴην ἀθάνατος κτλ. Θ 538 f. *Ageless* as well as *deathless*, else the fate of Tithonus had been repeated (see on 1).

137 f. *Cf.* 103 f. Such close repetition is common in Homeric responses. It relieved the strain upon the mind of the composing or remembering bard.

139 f. **ἐρρέτω**: *off with him!* in tone of displeasure, and implying that it would be to his sorrow. — **κεῖνος**: *that one*, the supreme Zeus. — **ἐποτρύνει καὶ ἀνώγει**: a formulaic hemistich, as in κ 531, Z 439, K 130, O 43, 148, 725. The two verbs are nearly synonymous in meaning.

140. **πέμψω . . . ἔγωγε**: emphatic order of negation, *convoy him in no wise will I.* As contrasted with ἀποπέμπειν 112, 146, 161, πέμψω implies active assistance. She will obey Zeus in letter, but not in spirit.

141 f. = 16 f. (οἱ), δ 559 f., ρ 145 f. It is always said of Odysseus, except here.

143 f. **πρόφρων**: *readily*, as in 8.

ὥς κε μάλ' ἀσκηθὴς ἣν πατρίδα γαῖαν ἵκηται."
τὴν δ' αὖτε προσέειπε διάκτορος Ἀργεϊφόντης·
"οὕτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μῆνιν,
μή πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνῃ."
ὣς ἄρα φωνήσας ἀπέβη κρατὺς Ἀργεϊφόντης·
ἡ δ' ἐπ' Ὀδυσσῆα μεγαλήτορα πότνια νύμφη
ἤι', ἐπεὶ δὴ Ζηνὸς ἐπέκλυεν ἀγγελιάων.
τὸν δ' ἄρ' ἐπ' ἀκτῆς εὗρε καθήμενον· οὐδέ ποτ' ὄσσε
δακρυόφιν τέρσοντο, κατείβετο δὲ γλυκὺς αἰὼν
νόστον ὀδυρομένῳ, ἐπεὶ οὐκέτι ἥνδανε νύμφη.
ἀλλ' ἦ τοι νύκτας μὲν ἰαύεσκεν καὶ ἀνάγκῃ
ἐν σπέσσι γλαφυροῖσι παρ' οὐκ ἐθέλων ἐθελούσῃ·

— **ὑποθήσομαι**: *I will suggest*, *sc.* ὥς . . . ἵκηται. — **οὐδ' ἐπικεύσω**: always thus at the close of the verse, eight times in Homer. A 'bucolic tag.'

144 = 26.

146. For the second hemistich, *cf.* ξ 283 (ὠπίζετο *had before his eyes, respected*).

147. *Cf.* τ 83 (δέσποινα κοτεσσαμένη). — **μετόπισθε**: *hereafter*, and in case thou dost not obey. So ὀπίσσω ζ 273. — **κοτεσσάμενος χαλεπήνῃ**: *get angry and rage, i.e. wreak his anger upon thee.*

Vs. 148–191. *Calypso seeks out Odysseus and advises him to try a return to his home, promising him assistance, and assuring him with an oath of her sincerity.*

149. ἐπ' Ὀδυσσῆα: the use of this prep. with names of persons in the meaning *towards*, *in quest of*, is rare in Homer, and almost confined to the *Iliad.* M. 199.

150. ἤιε: impf. of εἶμι (§ 34 f.).

152. δακρυόφιν: serves as ablatival gen. § 15; M. 154, 156. — **κατείβετο**: *was streaming away*, a bold metaphor for ἔφθινεν (161); found only here, and due perhaps in some measure to the phrase preceding. His life was trickling away with his tears. *Cf.* 84, and κατείβετο δάκρυ παρειῶν Ω 794.

153. ὀδυρομένῳ: *as he sorrowfully longed for*, *sc.* οἷ, a dat. of reference. The same pregnant sense is found in ὀδύρετο πατρίδα γαῖαν ν 219. *Cf.* ὀδύρονται οἰκόνδε νέεσθαι B 290. The ordinary usage is seen in 160.

154. ἰαύεσκεν: *he would pass*, generally of sleepless nights.

155. The first hemistich is a formula in α 15, 73, ι 30, 114, ψ 335. The use here of the pl., instead of ἐν σπῆϊ γλαφυρῷ (β 20, ι 476, μ 210, Σ 402), is due to the metrical demands of the verse, rather than to any desire to indicate great size, or a number of apartments. — **παρ' . . . ἐθελούσῃ**: '*unwilling by her willing side.*' The

ἤματα δ' ἂμ πέτρῃσι καὶ ἠιόνεσσι καθίζων
[δάκρυσι καὶ στοναχῇσι καὶ ἄλγεσι θυμὸν ἐρέχθων,]
πόντον ἐπ' ἀτρύγετον δερκέσκετο δάκρυα λείβων.
ἀγχοῦ δ' ἱσταμένη προσεφώνεε δῖα θεάων·
"κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αἰὼν
φθινέτω· ἤδη γάρ σε μάλα πρόφρασσ' ἀποπέμψω.
ἀλλ' ἄγε δούρατα μακρὰ ταμὼν ἁρμόζεο χαλκῷ
εὐρεῖαν σχεδίην· ἀτὰρ ἴκρια πῆξαι ἐπ' αὐτῆς
ὑψοῦ, ὥς σε φέρῃσιν ἐπ' ἠεροειδέα πόντον.
αὐτὰρ ἐγὼ σῖτον καὶ ὕδωρ καὶ οἶνον ἐρυθρὸν
ἐνθήσω μενοεικέ', ἅ κέν τοι λιμὸν ἐρύκοι,
εἵματά τ' ἀμφιέσω· πέμψω δέ τοι οὖρον ὄπισθεν,
ὥς κε μάλ' ἀσκηθὴς σὴν πατρίδα γαῖαν ἵκηαι,
αἴ κε θεοί γ' ἐθέλωσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οἵ μευ φέρτεροί εἰσι νοῆσαί τε κρῆναί τε."

prep. is separated from its case for the sake of the 'paronomasia.' So 224. *Cf.* τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν γ 272.

157 f. = 83 f. The first verse is wanting here in all but one of the best Mss.

160. κάμμορε: *hapless one!* Applied only to Odysseus. — **τοί**: *sc.* ὀδυρομένῳ.

161. πρόφρασσα: an irregular fem. of πρόφρων (143), found also κ 386, Κ 290, Φ 500. See § 20 *g*.

162. δούρατα μακρά: *tall timber.* — **χαλκῷ**: here equiv. to the dat. sing. of πέλεκυς (*cf.* 244) which is not in use. So (μελίη) χαλκῷ ταμνομένη Ν 180.

163. σχεδίην: *barge.* It combined features of the ship and the raft. — **ἴκρια**: prop. the upper *ribs* of a ship, then the (fore and aft) *decks* supported and enclosed by these. *Cf.* νηὸς ἐπ' ἰκριόφιν καταλέξεται γ 353. Here Odysseus slept on his voyage home from Scheria (ν 74).

164. ἠεροειδέα: *hazy*, an epithet applied in Homer to caves also, and to a cliff.

166. μενοεικέα: *to thy heart's content.*

167. The second hemistich occurs also ο 34 (πέμψει). — **οὖρον ὄπισθεν**: *cf.* ἴκμενον οὖρον λ 7, of a favoring breeze.

168. *Cf.* 26 = 144.

169. The second hemistich is used only twice in the *Iliad* (Υ 299, Φ 267, elsewhere the equiv. Οὐρανίωνες), twelve times in the *Odyssey*.

170. νοῆσαι, κρῆναι: *to purpose, to fulfil*, an antithesis like ἔργον τε ἔπος τε β 272.

ὣς φάτο, ῥίγησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"ἄλλο τι δὴ σύ, θεά, τόδε μήδεαι, οὐδέ τι πομπήν,
ἥ με κέλεαι σχεδίῃ περάαν μέγα λαῖτμα θαλάσσης,
δεινόν τ' ἀργαλέον τε· τὸ δ' οὐδ' ἐπὶ νῆες ἐῖσαι
ὠκύποροι περόωσιν, ἀγαλλόμεναι Διὸς οὔρῳ.
οὐδ' ἂν ἐγὼν ἀέκητι σέθεν σχεδίης ἐπιβαίην,
εἰ μή μοι τλαίης γε, θεά, μέγαν ὅρκον ὀμόσσαι
μή τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο."
ὣς φάτο, μείδησεν δὲ Καλυψὼ δῖα θεάων,

171. **ῥίγησεν**: the tense expresses a sudden effect, as in 116. Odysseus was afraid to venture on the unknown sea in an extemporized craft of his own building. — The second hemistich occurs besides nearly forty times in the *Odyssey*, and Θ 97, I 676 = K 248, Ψ 729, 778. πολύτλας is an epithet of Odysseus exclusively.

173. **ἄλλο τι τόδε μήδεαι**: lit. *as something else thou art devising this*, with obj. and pred. acc. English idiom requires a rel. clause, *this is something else which, etc.* So η 200. *Cf.* τέρας νύ τεῳ τόδε φαίνεις υ 114, and see H. 618. For the same idiom in interrogative form, *cf.* ζ 276.

174. **ἥ**: *who, i.e. since thou.* — **κέλεαι**: the last two syllables suffer synizesis. — **μέγα λαῖτμα θαλάσσης**: occurs also δ 504, ι 260. *Cf.* 100 f.

175 f. The first hemistich occurs also 367, μ 119, φ 169. See on ἄσπετον 101. — **ἐπί**: adv. with περόωσιν, *pass over.* — **ἐῖσαι, ὠκύποροι**: *trim, fast-sailing*, in contrast with the rude craft which he was to build. — **ἀγαλλόμεναι**: *exulting, i.e.* bounding on their course; a lively personification. — **Διός**: the highest god of firmament and atmosphere. Calypso also (167), as well as Aeolus (κ 25) and Circe (μ 148 ff.), control fair winds.

177. *Cf.* οὐδ' ἂν ἔγωγ' ἐθέλοιμι τεῆς ἐπιβήμεναι εὐνῆς κ 342. — **οὐδέ**: *but — not.* Here strongly adversative; in 175 it is equiv. to n e q u i d e m. — **ἀέκητι σέθεν**: *against thy wishes, sc.* to detain him with her forever. These still underlie her reluctant consent to his departure.

178 = κ 343. — **εἰ μὴ τλαίης**: *unless thou shouldst consent.*

179 = κ 344. *Cf.* 187 = κ 300. — **αὐτῷ**: the intensive pron. here has no further force than to bring the two speakers more sharply into contrast. In κ 344 it contrasts Odysseus with his companions, whom Circe has already put under an evil spell. — **ἄλλο**: *besides, i.e.* other than the apparent favor of a dismissal. Here again, as in the case of αὐτῷ, the word does not so closely suit the context as it does in κ.

180. The first hemistich occurs also

χειρί τέ μιν κατέρεξεν ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"ἦ δὴ ἀλιτρός γ' ἐσσὶ καὶ οὐκ ἀποφώλια εἰδώς·
οἷον δὴ τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι.
ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθεν
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος

δ 609, ν 287, π 476, ψ 111, and six times in the *Iliad.*

181 = δ 610, Α 361, Ε 372, Ζ 485, Ω 127. — **ἔπος . . . ὀνόμαζεν**: *spake a word and called out to him.* See § 1 s. The formula was doubtless used first only when the address by actual name immediately followed, as here, then before an epith. of some kind, as δαιμόνιε Ζ 406, then freely and loosely before the gist of the speech itself, whether broken by some vocative word or phrase, as πῇ δὴ αὖτ', ὦ δύστηνε, δἰ ἄκριας ἔρχεαι οἶος κ 281, or entirely without any such element, as ἔρχεο νῦν συφεόνδε κ 320. This well illustrates how set or borrowed verses came to be used with slight regard to the context.

182. ἀλιτρός: *rogue* (ἀλιταίνω), in mild and mock reproach. So Athene approvingly reproaches him for his dissembling, ν 291 ff.—**οὐκ ἀποφώλια**: *naught foolish*, a 'litotes' (§ 2 r) for πυκινὰ μήδεα. See on 9. οὐκ . . . εἰδώς is the second pred. to ἐσσί, "no fool."

183. οἷον: an excl., introducing a reason for the preceding verse, strictly in pred. appos. with μῦθον; *as what, etc. Lo! what a speech that was which thou didst devise to utter!* See on 173. A comma after the preceding verse would give the prose effect, making οἷον equiv. to ὅτι τοῖον or τοιοῦτον, as in νεμεσίζομαι οἷον ἅπαντες | ἧσθ' ἄνεῳ β 239 f.

184–186 = Ο 36–38. This is the full oath of the gods. For a longer and more solemn form still, by Styx and Earth and Sea, *cf.* ὄμοσσον ἀάατον Στυγὸς ὕδωρ, | χειρὶ δὲ τῇ ἑτέρῃ μὲν ἕλε χθόνα πουλυβότειραν, | τῇ δ' ἑτέρῃ ἅλα μαρμαρέην Ξ 271 ff.

184. ἴστω νῦν τόδε: *be witness now to this.* This solemn formula of invocation as witness to what is sworn occurs thus at the beginning of the verse ξ 158 = ρ 155 = υ 230, τ 303 = Τ 258, Κ 329. The witnesses here cited represent all that is 'in heaven above, or in the earth beneath, or in the water under the earth.' The τόδε refers to 187. ἴστω is imv. 3 sing. from οἶδα. *Cf.* the ἴττω Ζεύς of Cebes the Theban, τῇ αὑτοῦ φωνῇ εἰπών Plat. *Phaedo* p. 62 A; also the ἴττω Ἡρακλῆς of the Boeotian in Aristoph. *Acharn.* 860.

185. τὸ κατειβόμενον: *yon downstreaming* Styx, in contrast to ὕπερθεν. The Styx, since it has its source in Oceanus, must be conceived as falling from the upper into the lower world. *Cf.* πολυώνυμον ὕδωρ, | ψυχρόν, ὅ τ' ἐκ πέτρης καταλείβεται ἠλιβάτοιο, | ὑψηλῆς. Hes. *Theog.* 785 ff. — **ὅστε**: refers only to Στυγὸς ὕδωρ, and is attracted to the gender of the pred. ὅρκος.

ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν,
μή τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο.
ἀλλὰ τὰ μὲν νοέω καὶ φράσσομαι, ἅσσ᾽ ἂν ἐμοί περ
αὐτῇ μηδοίμην, ὅτε με χρειὼ τόσον ἵκοι·
καὶ γὰρ ἐμοὶ νόος ἐστὶν ἐναίσιμος, οὐδέ μοι αὐτῇ
θυμὸς ἐνὶ στήθεσσι σιδήρεος, ἀλλ᾽ ἐλεήμων."
  ὣς ἄρα φωνήσασ᾽ ἡγήσατο δῖα θεάων
καρπαλίμως· ὁ δ᾽ ἔπειτα μετ᾽ ἴχνια βαῖνε θεοῖο.
ἷξον δὲ σπεῖος γλαφυρὸν θεὸς ἠδὲ καὶ ἀνήρ,
καί ῥ᾽ ὁ μὲν ἔνθα καθέζετ᾽ ἐπὶ θρόνου, ἔνθεν ἀνέστη
Ἑρμείας, νύμφη δὲ τίθει πάρα πᾶσαν ἐδωδήν,
ἔσθειν καὶ πίνειν, οἷα βροτοὶ ἄνδρες ἔδουσιν·
αὐτὴ δ᾽ ἀντίον ἷζεν Ὀδυσσῆος θείοιο,
τῇ δὲ παρ᾽ ἀμβροσίην δμωαὶ καὶ νέκταρ ἔθηκαν.

186. **ὅρκος**: *oath-token*, the power invoked to bind the oath-taker and punish him if the oath is broken. Acc. to Hesiod, when a god was to take an oath, *Ζεὺς δέ τε Ἶριν ἔπεμψε θεῶν μέγαν ὅρκον ἐνεῖκαι | τηλόθεν ἐν χρυσέῃ προχόῳ, πολυώνυμον ὕδωρ Theog.* 784 f.

187. The verse is made to do duty here as though *ἴστω νῦν τόδε* of 184 suggested *ὄμνυμι*, and *ἐμέ* as subj. of the infinitive. *Cf.* 178 f.

188 f. **μέν**: for *μήν*. — **ἅσσα**: *ἅτινα*, *ἅ*. — **ὅτε**: equiv. to *εἴ ποτε in case ever*. — **τόσον**: adv., *in such degree, so strongly.*

190 f. **καὶ ἐμοί**: *in my case too*, as well as in that of other gods. — **ἐναίσιμος**: pred. — **σιδήρεος**: *cf.* the formula *σιδήρειόν νύ τοι ἦτορ* Ω 205 = 521.

Vs. 192–227. *Calypso and Odysseus return to the grotto, where the goddess tries in vain to persuade the hero to remain with her forever.*

192 f. = β 405 f. (Παλλὰς Ἀθήνη) = γ 29 f. = η 37 f. — **μετ᾽ ἴχνια**: *after, according to, i.e. in the steps.*

194. **ἷξον**: Att. *ἀφίκοντο*. — **σπεῖος**: *cf.* 57, 63. The length of penult here cannot be explained except as metri gratia. Nauck reads *δὲ σπέος ἐς*. In 226 the form *σπείους* resolves into *σπέεος*.

195. The second hemistich occurs also σ 157 = ψ 164 = φ 139, 166.

196 f. **πᾶσαν**: equiv. to *παντοίην*, further explained and limited by *οἷα* (*such as*) . . . *ἔδουσιν*. *Cf. ὄψα τε, οἷα ἔδουσι διοτρεφέες βασιλῆες* γ 480.

198 = π 53 (*αὐτός*) = Ι 218.

199. **δμωαί**: these are mentioned only here. Circe more naturally has attendants in κ 348 ff., μ 18 f., and possibly hers suggested these. Calypso is prob. a later poetical creation.

οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ τάρπησαν ἐδητύος ἠδὲ ποτῆτος,
τοῖς ἄρα μύθων ἦρχε Καλυψὼ δῖα θεάων·
"διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὕτω δὴ οἶκόνδε φίλην ἐς πατρίδα γαῖαν
αὐτίκα νῦν ἐθέλεις ἰέναι; σὺ δὲ χαῖρε καὶ ἔμπης.
εἴ γε μὲν εἰδείης σῇσι φρεσίν, ὅσσα τοι αἶσα
κήδε' ἀναπλῆσαι πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἐνθάδε κ' αὖθι μένων σὺν ἐμοὶ τόδε δῶμα φυλάσσοις
ἀθάνατός τ' εἴης, ἱμειρόμενός περ ἰδέσθαι

200. The formula occurs fifteen times in Homer, usually followed by *αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο*, as in *θ* 71 f. — **ὀνείατα**: *refreshments* (*ὀνίνημι*). The pl. is always used of food, except in *τοσσάδ' ὀνείατ' ἄγοντα* Ω 367, of Priam with the ransom for Hector's body. — **ἑτοῖμα**: *in readiness*, pred. after *προκείμενα*.

201 = Λ 780 (-*ημεν*), a variation on the formula cited on 200. Vergil has postquam exempta fames epulis mensaeque remotae (et amor compressus edendi) *Aen.* i. 216, viii. 184. — **ἐδητύος**: for other constructions, with *τέρπομαι*, of that which furnishes the enjoyment, *cf.* *α* 369 (partic.), *δ* 239 (dat.).

202. τοῖς ἄρα: *for them then*, always in a temporal apod., as *γ* 68 = Β 433, *χ* 261 = *ω* 490. *Cf.* *τοῖσι δέ* *α* 28, opening the same formula, and likewise used when only two are conversing, as in *η* 47, *ν* 374 (where dual forms immediately precede), *etc.*

203 f. = Β 173 f., Athene speaking. The first verse occurs besides fourteen times in the *Odyssey* and seven times in the *Iliad*.

204 = Β 158, Here speaking to Athene, of the Achaeans rushing pell-mell to their ships. — **οὕτω δή**: *thus indeed*, marking inference from previous conversation or observation, and introducing as a question what one would gladly disbelieve. *Cf.* *οὕτω δή, Μελάνιππε, μεθήσομεν*; Ο 553.

205. σὺ . . . ἔμπης: *yet fare thee well even nevertheless*, *i.e.* in spite of thy desire to leave me, who am so eager to keep thee.

206 f. ὅσσα . . . ἀναπλῆσαι: *cf.* *εἴπω θ' ὅσσα τοι αἶσα δόμοις ἔνι ποιητοῖσιν | κήδε' ἀναπλῆσαι* (*add to thy cup*, *i.e. endure*) *ν* 306 f.

207. The second hemistich occurs also *δ* 823 = *ν* 426 = *ο* 30, *ε* 301.

208. ἐνθάδε αὖθι: *here in this place*, *αὖθι* having an intensive force, like *αὐτοῦ*. *Cf.* *αὐτοῦ ἔνθα* Θ 207, *ὧς αὔτως* *γ* 64. — **σὺν . . . φυλάσσοις**: *wouldst dwell here with me*. *Cf.* our 'keep house,' and *ζ* 183 f.

209. ἱμειρόμενός περ: concessive participle, intensive particle.

σὴν ἄλοχον, τῆς τ' αἰὲν ἐέλδεαι ἤματα πάντα.
οὐ μέν θην κείνης γε χερείων εὔχομαι εἶναι
οὐ δέμας οὐδὲ φυήν, ἐπεὶ οὔ πως οὐδὲ ἔοικεν
θνητὰς ἀθανάτῃσι δέμας καὶ εἶδος ἐρίζειν."
τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"πότνα θεά, μή μοι τόδε χώεο. οἶδα καὶ αὐτὸς
πάντα μάλ', οὕνεκα σεῖο περίφρων Πηνελόπεια
εἶδος ἀκιδνοτέρη μέγεθός τ' εἰσάντα ἰδέσθαι·
ἡ μὲν γὰρ βροτός ἐστι, σὺ δ' ἀθάνατος καὶ ἀγήρως·
ἀλλὰ καὶ ὣς ἐθέλω καὶ ἐέλδομαι ἤματα πάντα
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι.

210. τῆς . . . πάντα: *cf.* ἧς τ' αὐτὸς ἐέλδομαι κτλ. Ξ 276, and the imperfectly attested ἧς τ' αἰὲν ἐέλδεαι κτλ. Ξ 269. In α 409 and E 481 ἔλδομαι is construed with the accusative. ἤματα πάντα here means *all the while*. The context sometimes requires the meaning *all one's life*, sometimes *forever*.

211. εὔχομαι εἶναι: hardly more than εἰμί.

212. The first hemistich occurs also in η 210, A 115. — **οὔ πως οὐδέ**: *by no means, no indeed*, the double negative being very emphatic. This should be the interpretation in οὐ μέν σ' οὐδὲ ἐῶσι *not indeed, nay they do not allow thee* δ 805.

213. εἶδος: *looks, countenance*, a substitute for φυήν (*growth, figure*) required by the metre. Both refer to the external appearance, — δέμας (*build*) to the *frame*.

215. τόδε: *thereat, thus*, adv. cognate acc., defining the action of the verb. So Penelope says to Odysseus αὐτὰρ μὴ νῦν μοι τόδε χώεο μηδὲ νεμέσσα ψ 213. *Cf.* τὸ μὲν κεχολῶσθαι σ 227, τὸ δ' ἐμὸν κῆρ | ἄχνυται Z 523, κοτεσσαμένη τόγε θυμῷ Ξ 191, κείνῳ τόδε μὴ χαράσσου Eur. *Med.* 157.

216. οὕνεκα: *namely that*, introducing appositional explanation of πάντα. Its original force was causal, *inasmuch as*. 'The fact told or known is originally given as the ground of the saying or knowing.' M. 268. *Cf.* ν 309, ο 42, π 330, 379, where the conj. follows verbs of 'saying.' A good example of transitional meaning, as here, is η 300. A single example in the *Iliad* is possibly πεύθετο . . . οὕνεκ' Ἀχαιοὶ | ἐς Τροίην νήεσσιν ἀναπλεύσεσθαι ἔμελλον Λ 21 f.

217. εἰσάντα ἰδέσθαι: *for one to look upon*. The later relation of purpose in the inf. develops from this one of mere reference. *Cf.* ἐκέκαστο | ὄρνιθας γνῶναι β 158 f.

219. The first hemistich occurs also A 116, the second Ξ 276.

220 = γ 233, θ 466. — **νόστιμον ἦμαρ**: *return-day*, poetic periphrasis for νόστον (§ 2 *s*).

εἰ δ' αὖ τις ῥαίῃσι θεῶν ἐνὶ οἴνοπι πόντῳ,
τλήσομαι ἐν στήθεσσιν ἔχων ταλαπενθέα θυμόν·
ἤδη γὰρ μάλα πολλὰ πάθον καὶ πολλὰ μόγησα
κύμασι καὶ πολέμῳ· μετὰ καὶ τόδε τοῖσι γενέσθω."
ὣς ἔφατ', ἠέλιος δ' ἄρ' ἔδυ καὶ ἐπὶ κνέφας ἦλθεν·
ἐλθόντες δ' ἄρα τώ γε μυχῷ σπείους γλαφυροῖο
τερπέσθην φιλότητι, παρ' ἀλλήλοισι μένοντες.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
αὐτίχ' ὁ μὲν χλαῖνάν τε χιτῶνά τε ἕννυτ' Ὀδυσσεύς,
αὐτὴ δ' ἀργύφεον φᾶρος μέγα ἕννυτο νύμφη,
λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ

221. **ῥαίῃσι**: sc. *μέ*, which is expressed in ζ 326. The vivid subjv. is natural after 206 f.

223 = θ 155 (ὃς πρὶν μέν), Ι 492 (ὣς ἐπὶ σοί).

224 = ρ 285. — **κύμασι καὶ πολέμῳ**: *i.e.* by sea and land. — **μετά**: prep. with *τοῖσι*. See on 155. — **καὶ τόδε**: *this too*, *i.e.* the impending disaster.

225 = γ 329. — **ἐπὶ** κτλ.: *on darkness came*. *ἐπί* is adverbial.

226 f. **ἐλθόντες τώ γε**: the pl. partic. is a metrical convenience. M. 173. 2. — **μυχῷ**: local dat. with *τερπέσθην*. The whole hemistich is an adaptation of the formula *μυχῷ δόμου ὑψηλοῖο* η 346.

Vs. 228-261. *Odysseus builds himself a barge.*

228. A dawn-formula, occurring twenty times in the *Odyssey*, and Α 477, Ω 788. — **ἦμος**: *as soon as*, of def. time in the past. — **ῥοδοδάκτυλος**: see on 121.

229. For the 'hysteron proteron' in the description, see § 2 *u*. The outer garment of course strikes the mind's eye first. Often, however, it is metrical convenience that decides the order of mention. — **χλαῖναν**: *mantle*, the usual term in Homer for the man's outer garment, which the later Greeks called *ἱμάτιον*. It is sometimes called *φᾶρος* also (ζ 214, η 234, θ 84).

230-232 = κ 543-545 (with *ἐπέθηκε* for *ἐφύπερθε*).

230. **φᾶρος**: *robe*, used here only (instead of *πέπλος*) of the garment for females corresponding to the men's *χιτών* (see on ζ 38). It usually consisted of a long rectangular piece of cloth, somewhat wider than the height of the wearer, looped up from beneath the left arm upon both shoulders, open on the right side, girt at the waist, and flowing in full folds down to the feet. See Baumeister's *Denkmäler*, p. 381. The epith. *ἀργύφεον* indicates that the stuff was bleached.

231. **περί**: *round about*, adv. with *βάλετο*. Between a prep. and a case governed by it can come only par-

καλὴν χρυσείην, κεφαλῇ δ' ἐφύπερθε καλύπτρην.
καὶ τότ' Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν·
δῶκέν οἱ πέλεκυν μέγαν, ἄρμενον ἐν παλάμῃσιν,
χάλκεον, ἀμφοτέρωθεν ἀκαχμένον· αὐτὰρ ἐν αὐτῷ
στειλειὸν περικαλλὲς ἐλάινον, εὖ ἐναρηρός·
δῶκε δ' ἔπειτα σκέπαρνον ἐύξοον· ἦρχε δ' ὁδοῖο
νήσου ἐπ' ἐσχατιῆς, ὅθι δένδρεα μακρὰ πεφύκειν,
κλήθρη τ' αἴγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης,
αὖα πάλαι, περίκηλα, τά οἱ πλώοιεν ἐλαφρῶς.

ticles, enclitics, or attrib. genitives. When other words intervene, the prep. is to be regarded as an adv., either closely united with the verb, forming with it a combination on which the case depends ("she cast a girdle about her waist"), or, more loosely, expressing in advance the relation between the act of the verb and the thing denoted by the case ("about her she cast a girdle at her waist"). — **ἰξυῖ**: local dative.

232. **χρυσείην**: not solid, but of golden ornamentation. — **ἐφύπερθε**: with almost deictic force. *Cf.* ὕπερθεν 184, κεφαλή τ' ἐφύπερθέ τε χαῖται δ 150, and Longfellow's *Weathercock*, 'above there, over the tower of the church.' — **καλύπτρην**: *veil*, from its office; called also κρήδεμνον, from that which it covered (κάρη). See on ζ 100.

233. **μήδετο πομπήν**: Calypso contrives to overcome the inability professed in 140 ff.

234. The second hemistich is used also of the potter's wheel in Σ 600. Any implement may be called '*handy*.'

235. **ἀμφοτέρωθεν ἀκαχμένον**: *doubly sharpened*, *i.e.* either double-edged, or, possibly, brought to an edge on one side for hewing, and to a point on the other for splitting or piercing. — **αὐτῷ**: the head *itself*, as contrasted with its edge.

236. **στειλειόν**: *helve*, *sc.* ἦν.

237. **σκέπαρνον**: *adze*. Nothing further is known of this tool than that it was smaller than the axe (ι 391), and used to smooth timber already hewn. The first and roughest part of the shaping was done with the axe. *Cf.* 244 f., and for the short syllable before the word, see § 41 *i* ε. — **ὁδοῖο**: *on the way*, local genitive.

238. **νήσου ἐπ' ἐσχατιῆς**: *i.e.* to the sea-shore. *Cf.* the first hemistich of 489. With this reading (see App.), the gen. with ἐπί after a verb of motion must be added to the few cases cited in the note on νήσου ἔπι γ 171 (M. 200, 3).

239. See on 64.

240. **αὖα πάλαι**: *i.e.* dead, but still standing, οὐκέτι θάλλοντα οὐδὲ ὑγρά (Schol.); a necessary substitute for long-seasoned timber. — **περίκηλα**: *very dry*, found only here and σ 309. Perhaps the -κηλος of the second part

αὐτὰρ ἐπεὶ δὴ δεῖξ', ὅθι δένδρεα μακρὰ πεφύκειν,
ἡ μὲν ἔβη πρὸς δῶμα Καλυψὼ δῖα θεάων,
αὐτὰρ ὁ τάμνετο δοῦρα· θοῶς δέ οἱ ἤνυτο ἔργον.
εἴκοσι δ' ἔκβαλε πάντα, πελέκκησεν δ' ἄρα χαλκῷ,
ξέσσε δ' ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν.
τόφρα δ' ἔνεικε τέρετρα Καλυψὼ δῖα θεάων·
τέτρηνεν δ' ἄρα πάντα καὶ ἥρμοσεν ἀλλήλοισιν,
γόμφοισιν δ' ἄρα τήν γε καὶ ἁρμονίῃσιν ἄρασσεν.
ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ

is connected with the *κήλεος* of *ἐν πυρὶ κηλέῳ* θ 435. — **τά οἱ** κτλ.: *these float buoyantly for him.* The opt. is usually explained as representing the thought of Circe. G. 1502, 4; H. 937; GMT. 700.

243 ff. **δοῦρα**: *timber*, here dead trees still standing. See on ζ 167. — **ἤνυτο**: impf. as if from a pres. *ἄνυμι* (*ἀνύω*). After the impfs. of general description in this verse, there follow aors. for the distinct features of the work.

244 f. **ἔκβαλε**: *felled*, *cast* down *from* their places. — **πάντα**: *in all.* — **πελέκκησεν**: *trimmed*, lit. *axed.* The finer shaping (*ξέσσε*) was done with the *σκέπαρνον*. The κκ of this word arises from κυ, κϝ (*πέλεκυς*). — **χαλκῷ**: as in 162.

245 = ρ 341, φ 44. *Cf.* ψ 197 (*εὖ καὶ . . . ἴθυνα*), and φ 121, where the second hemistich is used of a row of axes set in the ground. — **στάθμην**: a thong stained with some bright color, then stretched straight along the wood and snapped; our chalk-line. *Along them he stretched the line,* to guide him in making sides and edges straight.

246. **τόφρα**: *meanwhile*, as in 258, ι 47.

247. **πάντα**: adv., *everywhere*, *i.e.* where cross-pieces were to run, *thoroughly.* So *ἑρμῖν' ἀσκήσας, τέτρηνα δὲ πάντα τερέτρῳ* ψ 198. — **ἥρμοσεν ἀλλήλοισιν**: *fitted* the timbers *to each other*, *i.e.* laid them alongside of one another as they were to be pinned together. This would naturally precede the boring, and we prob. have here another 'hysteron proteron.'

248. **γόμφοισιν καὶ ἁρμονίῃσιν**: *with pins and girders*, strips of wood laid at right angles across the timbers, and fastened to them by wooden pins. — **τήν γε . . . ἄρασσεν**: *hammered her* (sc. *σχεδίην*, as in 261) together. The acc. is 'factitive,' the result of the action. G. 1055; H. 714.

249. **ἔδαφος**: *bottom*, the flooring in the hold. — **τορνώσεται**: *shapes out, designs*, found only here and Ψ 255, where the Myrmidons *marked out* a circular space for the tomb of Patroclus. The form is aor. subjv., as often in Homeric similes. See G. 1438; H. 914 b. The comparison is one of size, not shape, since the *σχεδία* is flat-bottomed.

φορτίδος εὐρείης, ἐῢ εἰδὼς τεκτοσυνάων,
τόσσον ἔπ' εὐρεῖαν σχεδίην ποιήσατ' Ὀδυσσεύς.
ἴκρια δὲ στήσας, ἀραρὼν θαμέσι σταμίνεσσιν,
ποίει· ἀτὰρ μακρῇσιν ἐπηγκενίδεσσι τελεύτα.
ἐν δ' ἱστὸν ποίει καὶ ἐπίκριον ἄρμενον αὐτῷ·
πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι.
φράξε δέ μιν ῥίπεσσι διαμπερὲς οἰσυΐνῃσιν
κύματος εἶλαρ ἔμεν· πολλὴν δ' ἐπεχεύατο ὕλην.
τόφρα δὲ φάρε' ἔνεικε Καλυψὼ δῖα θεάων
ἱστία ποιήσασθαι· ὁ δ' εὖ τεχνήσατο καὶ τά.
ἐν δ' ὑπέρας τε κάλους τε πόδας τ' ἐνέδησεν ἐν αὐτῇ,

250. The first hemistich occurs also ι 323, following νηὸς ἐεικοσόροιο μελαίνης. The verse expands, in chiastic order, the τίς and νηός of 249.

251. **τόσσον ἔπι**: *over so much, i.e. so*, qualifying εὐρεῖαν. *Cf.* ὅσον τ' ἐπὶ ἥμισυ πάσης ν 114, *as much as half her whole length.*

252. **ἴκρια**: see on 163. He set up the *ribs* all round the floor (ἔδαφος) of the barge, closely together, so that they formed walls or sides, and reenforced them by *braces* (σταμίνεσσι) running at frequent intervals from side to floor, designed to withstand the inward pressure of the water.

253. **ποίει**: *he worked away.*—**ἀτὰρ . . . τελεύτα**: *he finished* or *topped off* the sides of the barge with *long binders*, which stretched across from one braced rib to another, and together formed a continuous gunwale.

254. **ἐπίκριον**: *sail-yard* (lit. *mast-attachment*), found only here and 318. Originally it was fixed to the mast, and raised or lowered with it.

255. **πρός**: *besides* (lit. *thereto*, or *therefor*). — **πηδάλιον**: not a fixed rudder, but a large oar or sweep. Larger craft had two.

256. *And he fenced it with withes all round, i.e.* he built a light breastwork of willow mats all round the gunwale, to keep out the spray or dashing waves. *Cf.* ῥινοῖσι βοῶν φράξαντες ἐπάλξεις (*ramparts*) Μ 263, φάρξαι πόλισμα Aesch. *Sept.* 63, φραγμὸν παρείρυσαν ἔνθεν καὶ ἔνθεν Hdt. vii. 36 *ad fin.*

257. **εἶλαρ**: pred. to the subj. acc. of ἔμεν, which must be supplied from ῥίπεσσι.—**πολλὴν . . . ὕλην**: *and scattered much small-wood upon it, i.e.* covered the rough floor of the barge with leafy boughs, as over the rough floor of Xerxes' bridge ὕλην ἐπεφόρησαν Hdt. vii. 36 *ad fin.* The Scholia interpret ὕλην as *ballast;* ξύλα, λίθους, ψάμμον.

258. **φάρεα**: *robes.* See on 230. So the ἑανός is put to general use as a shroud for a funeral vase, Ψ 254.

260. **ἐν**: *therein*, adv., doubly renewed at the close of the verse. *Cf.* ζ 77 f., ἐν ἑκάστῃ πεντήκοντα | ἐμβέβα-

μοχλοῖσιν δ' ἄρα τήν γε κατείρυσεν εἰς ἅλα δῖαν.
τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο ἅπαντα·
τῷ δ' ἄρα πέμπτῳ πέμπ' ἀπὸ νήσου δῖα Καλυψὼ
εἵματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.
ἐν δέ οἱ ἀσκὸν ἔθηκε θεὰ μέλανος οἴνοιο
τὸν ἕτερον, ἕτερον δ' ὕδατος μέγαν, ἐν δὲ καὶ ἦα
κωρύκῳ· ἐν δέ οἱ ὄψα τίθει μενοεικέα πολλά.
οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε·

σαν B 719 f. — **ὑπέρας**: *braces*, ropes running from the end of the sail-yard to the deck, by means of which the top of the sail could be properly adjusted to the wind. — **κάλους**: *stays*, fore and aft ropes holding the mast firm, the πρότονοι and ἐπίτονος of β 425, μ 423. — **πόδας**: *sheets*, ropes attached to the two lower corners of the sail, by means of which the lower part of the sail was adjusted to the wind, as the upper part by the ὑπέραι.

261. κατείρυσεν: *heaved down*, *i.e. launched*, in this case not by dragging, but by prying (μοχλοῖσιν).

Vs. 262–281. *Calypso sends Odysseus off, with clothing, food, and a fair wind. He sights Phaeacian Scheria.*

262. καὶ τῷ: *and for him*, co-ordination instead of *when*, *etc.*, as in θ 417. The later subordination occurs after the same hemistich in ὅτε . . . νῆας εἵσας | ἵστασαν γ 180 ff.

263–280. Condensed in the narrative of Odysseus η 264–269.

263. τῷ πέμπτῳ: *on that* (following) *fifth* day, with formulaic dem. article. *Cf.* τῷ δέ οἱ ὀγδοάτῳ *but in that eighth year* γ 306. M. 259, 1.

264. ἀμφιέσασα, λούσασα: another 'hysteron proteron.' See on 229, and *cf.* θ 454 f. For λούσασα, see on ζ 210.

265. ἀσκόν: *cf.* αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο ι 196. Leathern bottles (as in New Testament practice) were used for the smaller quantities taken on journeys. The Silenus of the Munich Glyptothek (No. 98) clasps the neck of such a wine-skin. See Baumeister's *Denkmäler*, p. 1640.

266 f. τὸν ἕτερον: *that one;* the dem. prepares the way for the following contrast. — **μέγαν**: a Scholiast would confine this adj. to the second ἕτερον, and explain by allusion to the practice of mixing wine with water. — **ἐν δέ**: *and therein*, a species of 'epanalepsis' (§ 2 *p*), with the verb omitted. *Cf.* ι 212 f. — **ἦα**: *provisions*, neut. pl., not to be confounded with the impf. of εἶμι. These were the σῖτον of 165, meal or bread. — **κωρύκῳ**: *wallet*, also of leather. *Cf.* ἄλφιτα . . . | δέρμασιν ἐν πυκινοῖσιν β 291. — **ὄψα**: *cooked bits* of meat, the 'relish' for bread and wine, as in γ 480, ζ 77. In the sing. the word may denote other relishes, πᾶν τὸ μετὰ ἄρτου ἐσθιόμενον (Schol.).

268 = η 266. The second hemistich follows ὕπνον in Ξ 164.

γηθόσυνος δ' οὔρῳ πέτασ' ἱστία δῖος Ὀδυσσεύς.
αὐτὰρ ὁ πηδαλίῳ ἰθύνετο τεχνηέντως
ἥμενος, οὐδέ οἱ ὕπνος ἐπὶ βλεφάροισιν ἔπιπτεν
Πληιάδας τ' ἐσορῶντι καὶ ὀψὲ δύοντα Βοώτην
ἄρκτον θ', ἣν καὶ ἅμαξαν ἐπίκλησιν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο·

269. πέτασε: *spread*, *i.e.* unfurled from the ἐπίκριον. See on 254.

271. ὕπνος . . . ἔπιπτεν: occurs also β 398, ν 79.

272. *Cf.* Πληιάδας θ' Ὑάδας τε τό τε σθένος Ὠρίωνος Σ 486. — **Πληιάδας**: *Voyagers* (πλέω), adopting the seaman's etymology of Hesiod; the constellation of seven stars in the southern sky, whose rising in May ushered in the summer season, when voyages were safest. Its setting, about the first of November, marked the beginning of the stormier winter. Ancient hunter's etymology also connected the name with πελειάδες *pigeons*, and they were thought of as flying before the hunter Orion. — **ὀψὲ δύοντα Βοώτην**: *the late-setting Ploughman*. This name occurs only here in Homer, and denotes a northern constellation later called Ἀρκτοφύλαξ, or, after another of its stars, Ἀρκτοῦρος. The first name is plainly borrowed from the farmer's astronomy rather than the hunter's or sailor's, like ἅμαξα for ἄρκτος (273). 'The constellation was invented to drive the Wain, as Arctophylax to guard the Bear, the same group in each case going by a double name.' The constellation is *late-setting* either because its brightness kept it visible longer than others in the morning, or because, from its shape, it took more time to pass below the horizon than others. Its setting marks a stormy period also in χωρίων ὅτ' ἐπ' Ὠκεανῷ πόδας ἴσχει Theoc. vii. 54.

273–275 = Σ 487–489, where Hephaestus adorns the shield of Achilles with heaven and all the constellations.

273. ἄρκτον: the Great Bear constellation in our northern sky, now popularly called the 'Big Dipper,' then the 'Waggon,' from some fancied resemblance. — **ἐπίκλησιν**: *by sur-name*. *Cf.* ὄνομ' ἐπώνυμον η 54.

274. αὐτοῦ: *on the same course*, *i.e.* round the North pole, below which its orbit never carries it far enough to bring it below the horizon. — **Ὠρίωνα δοκεύει**: *watches* anxiously *Orion* the hunter. This fancy sprang from the fact that just as Orion rises on the eastern horizon, the Bear also begins to rise from the lowest point of her orbit round the pole, and so seems to be retreating from her enemy, the hunter, as if frightened from her bath.

275. οἴη: *sc.* of the Northern constellations which had been grouped and named at that time. There are others now named which never set. — On this whole passage, consult the

τὴν γὰρ δή μιν ἄνωγε Καλυψὼ δῖα θεάων
ποντοπορευέμεναι ἐπ' ἀριστερὰ χειρὸς ἔχοντα.
ἑπτὰ δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων,
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ·
εἴσατο δ' ὡς ὅτε ῥινὸν ἐν ἠεροειδέι πόντῳ.
τὸν δ' ἐξ Αἰθιόπων ἀνιὼν κρείων ἐνοσίχθων
τηλόθεν ἐκ Σολύμων ὀρέων ἴδεν· εἴσατο γάρ οἱ

chapter 'Homeric Astronomy' in Miss Clerke's *Familiar Studies in Homer*.

276 f. **τήν**: obj. of ἔχοντα, which agrees with μίν.

277. **ποντοπορευέμεναι ἔχοντα**: *i.e. to keep as he traversed the deep*, the partic. containing the main idea. — **ἐπ' ἀριστερὰ χειρός**: *on the left hand.* The neut. pl. is treated as a subst., and is limited by the gen., instead of ἐπ' ἀριστερὰν χεῖρα. This neut. pl. occurs without dependent gen. γ 171, B 526, *etc.*, and ἐπὶ δεξιά H 238, M 239. The dependent gen. is χειρός only here, but other gens. are frequent in the *Iliad:* μάχης E 355, νηῶν M 118, στρατοῦ N 326. The voyage of Odysseus is thought of as from W. to E., and as occurring in the autumn, when nights are cool (472, η 13).

278 f. = η 267 f. (πλέον).

279. **σκιόεντα**: *dark*, an epith. also of νέφεα and μέγαρα.

280. **ὅθι . . . αὐτῷ**: *where it* (*sc.* γαῖα) *was at the nearest to him.* The intensive αὐτῷ has slight if any contrasting force, *i.e.* its use approaches the Attic.

281. **εἴσατο**: *appeared*, *sc.* γαῖα. — **ὡς ὅτε**: *like.* Originally a present tense of the preceding verb was repeated in thought, *as when, etc. Cf.* Ἀργεῖοι δὲ μέγ' ἴαχον, ὡς ὅτε κῦμα B 394. — **ῥινόν**: either *hide* (δέρμα βοός), or *buckler, shield.* In either case the distant land looms low and extended on the horizon, its mountains mere protuberances. The word is fem. elsewhere in Homer, unless it be neuter in αὐτὰρ ὅ γ' ἥρως | εὗδ', ὑπὸ δ' ἔστρωτο ῥινὸν βοὸς ἀγραύλοιο K 154 f. In the eight other cases where the word follows a short syllable, it gives that syllable 'position' (Ϝρινόν). Hence a Scholiast well suggests here ὥς τε ῥινόν.

Vs. 282–332. *Poseidon sends upon Odysseus a tempest, which puts his life at hazard.*

282. **ἐξ Αἰθιόπων**: thither he had gone, acc. to α 22 f., to enjoy a sacrificial feast. Thither all the gods go A 423 f., Ψ 205 ff., as to the Phaeacians η 201 ff.

283. **Σολύμων**: a mythical tribe of Asia Minor, near Lycia. *Cf.* Z 204. Poseidon has reached the mountainous (ὀρέων) coast on his way from the eastern Ethiopians. — **εἴσατό οἱ**: *caught his eye*, *sc.* Odysseus as subj., from the preceding τόν.

πόντον ἐπιπλώων. ὁ δ' ἐχώσατο κηρόθι μᾶλλον,
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·
"ὢ πόποι, ἦ μάλα δὴ μετεβούλευσαν θεοὶ ἄλλως
ἀμφ' Ὀδυσῆι ἐμεῖο μετ' Αἰθιόπεσσιν ἐόντος·
καὶ δὴ Φαιήκων γαίης σχεδόν, ἔνθα οἱ αἶσα
ἐκφυγέειν μέγα πεῖραρ ὀιζύος, ἥ μιν ἱκάνει.
ἀλλ' ἔτι μέν μίν φημι ἅδην ἐλάαν κακότητος."
ὣς εἰπὼν σύναγεν νεφέλας, ἐτάραξε δὲ πόντον
χερσὶ τρίαιναν ἑλών· πάσας δ' ὀρόθυνεν ἀέλλας
παντοίων ἀνέμων, σὺν δὲ νεφέεσσι κάλυψεν

284. For the first hemistich, *cf.* Γ 47 (-σας). — The formulaic κηρόθι μᾶλλον always follows an expression of love or anger.

285 = 376; P 442. The formula introduces a soliloquy. For the more frequent form, see on 298. *Cf.* 'Bless the Lord, O my soul!' — **κινήσας κάρη**: a mark of suppressed displeasure. *Cf.* ἀλλ' ἀκέων κίνησε κάρη, κακὰ βυσσοδομεύων ρ 465 = 491 = υ 184.

286. The first hemistich occurs also δ 169, 333 = ρ 124, ι 507 = ν 172, λ 436, ν 383, X 297, 373. — **μετεβούλευσαν**: *changed their plan.* The force of μετα- is renewed in the pred. adv. ἄλλως (*to another*).

288. καὶ δή: *and lo!* — **σχεδόν**: *sc.* ὅ γ' ἐστί.

289. πεῖραρ: *acme*, *climax*, through the primary meaning *end* or *issue* (τέλος), seen in πείρατα γαίης δ 563, πείρατ' ἀέθλων ψ 248. For a third meaning (*implements*), *cf.* πείρατα τέχνης γ 433. The transitions of meaning which the word undergoes are well discussed by Merry and Riddell on μ 51. — **ἥ μιν ἱκάνει**: *which is come upon him*, as in σ 81. *Cf.* πένθος Ἀχαιίδα γαῖαν ἱκάνει A 254.

290. ἔτι: join with φημὶ ἐλάαν *still I propose, etc.* *Cf.* what Lucian's Poseidon says to Cyclops about Odysseus: ἀμυνοῦμαι (*I will punish*) γὰρ αὐτόν, ὡς μάθῃ ὅτι . . . τὰ γοῦν τῶν πλεόντων ἐπ' ἐμοί ἐστι· πλεῖ δὲ ἔτι. *Dial. Marin.*, p. 294. — **ἅδην ἐλάαν κακότητος**: *to drive him into sufficient trouble.* The gen. is best considered as dependent on the substantival adv. ἅδην, as in οὐ λήξω πρὶν Τρῶας ἅδην ἐλάσαι πολέμοιο T 423, οἵ μιν ἅδην ἐλόωσι καὶ ἐσσύμενον πολέμοιο N 315. This adv. occurs only once besides in Homer, ειωθότες ἔδμεναι ἅδην E 203. 'It would seem that the consciousness of ἅδην as originally an acc. can never have been quite lost.' This lurking substantival force may also be seen in the παρεόντος ἅδην of Theocr. xvii. 10. *Cf.* ἅδην εἶχον κτείνοντες Hdt. ix. 39. See Leaf on N 315.

293. The first hemistich occurs also in 305, B 397, P 56; the second ι 68 = μ 314. — **σύν**: adv. with κάλυψεν, *together*, *i.e. completely*.

γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ.
σὺν δ' Εὖρός τε Νότος τ' ἔπεσον Ζέφυρός τε δυσαὴς
καὶ Βορέης αἰθρηγενέτης μέγα κῦμα κυλίνδων.
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"ὤ μοι ἐγὼ δειλός. τί νύ μοι μήκιστα γένηται;
δείδω, μὴ δὴ πάντα θεὰ νημερτέα εἶπεν,
ἥ μ' ἔφατ' ἐν πόντῳ, πρὶν πατρίδα γαῖαν ἱκέσθαι,
ἄλγε' ἀναπλήσειν· τὰ δὲ δὴ νῦν πάντα τελεῖται.
οἵοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν

294 = ι 69, μ 315. — **ὀρώρει**: *was come*, the plpf. denoting suddenness. *Cf.* ponto nox incubat atra Verg. *Aen.* i. 89.

295. **σὺν ἔπεσον**: *rushed together*. *Cf.* μισγομένων ἀνέμων 317, and una Eurusque Notusque ruunt Verg. *Aen.* i. 85. — **δυσαής**: the Homeric Zephyrus is cold and stormy, except in such mythical places as Elysium, where it is a cooling breeze (δ 567 f.), and Phaeacia, where it ripens fruit (η 119).

296. **αἰθρηγενέτης**: *aether-born*. The compound has passive meaning, like the epith. of the gods αἰειγενέτης β 432. It describes a cold wind descending upon the sea from a mountainous height. Different is the οὖρος sent by Calypso (268), though this must have blown from nearly the same quarter as Boreas.

297 = 406, χ 147. — **γούνατα**: the focus of bodily vigor in Homer, affected at once by pain or passion in the heart (δ 703, σ 212), as here by weariness and fear.

298 = 355, 407, 464, Α 403, Ρ 90, Σ 5, Τ 343, Φ 53, 552, Χ 98. See on 285.

299. The first hemistich occurs also in Σ 54 (δειλή), the second in 465. — **μήκιστα**: *at last* (lit. *longest*). *Cf.* quid iam misero mihi denique restat Verg. *Aen.* ii. 70. — **γένηται**: for the subjv., see on 465.

300. **εἶπεν**: the only instance in Homer of the indic. after μή with a verb of 'fearing.' G. 1380; H. 888; GMT. 369, 3. The real ground of fear lies in the pred. adj., '*that all the goddess said was true.*' English idiom often thus requires the Greek pred. adj. in a main sent., and the Greek main verb in a rel. sentence.

301. **ἔφατο**: *cf.* 206 ff. — For the second hemistich, see on 207.

302. The second hemistich occurs also β 176, ν 178 after the masc. caesura; after the fem. caesura the δέ is omitted, as in σ 271 = Β 330 = Ξ 48.

303 f. **οἵοισιν**: introduces an excl., like ὡς, with which force it may be continued through the two following clauses. — **περιστέφει, ἐπισπέρχουσι**:

Ζεύς, ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι
παντοίων ἀνέμων. νῦν μοι σῶς αἰπὺς ὄλεθρος.
τρὶς μάκαρες Δαναοὶ καὶ τετράκις, οἳ τότ' ὄλοντο
Τροίῃ ἐν εὐρείῃ χάριν Ἀτρεΐδῃσι φέροντες.
καὶ δὴ ἐγώ γ' ὄφελον θανέειν καὶ πότμον ἐπισπεῖν
ἤματι τῷ, ὅτε μοι πλεῖστοι χαλκήρεα δοῦρα
Τρῶες ἐπέρριψαν περὶ Πηλεΐωνι θανόντι·
τῷ κ' ἔλαχον κτερέων, καί μευ κλέος ἦγον Ἀχαιοί·

the pres., as contrasted with the aor. *ἐτάραξε* (304), answers completely to the impf. in 291 f.

304. Ζεύς: see on 176.

305. The second hemistich occurs also in χ 28, N 773 (*τοί*). — **σῶς**: *assured*, sc. *ἐστί*. — **αἰπύς**: *sheer*.

306 f. *Cf.* ὄλβιε Πηλέος υἱὲ . . . | ὃς θάνες ἐν Τροίῃ ἑκὰς Ἄργεος ω 36 f. The thought in Trojan version is O terque quaterque beati,|quis ante ora patrum Troiae sub moenibus altis | contigit oppetere! Verg. *Aen.* i. 94 ff. — **χάριν Ἀτρεΐδῃσι φέροντες**: "in the service of the Atreidae." — The bucolic verse-close of 306 occurs also δ 98, followed by the first hemistich of 307. This latter occurs also α 62, Ω 256, 494.

308. καὶ . . . θανέειν: *lo! I also ought to have died, i.e. would that I had.* The formula is here in transition to its later usage, as in θ 312. *Cf.* ὡς ὄφελον θανέειν κτλ. ξ 274. The second hemistich occurs also δ 562, μ 342, H 52 (*θανεῖν* after a fem. caesura).

309. ἤματι τῷ ὅτε: the formula occurs also υ 19, ψ 252, and about twenty times in the *Iliad*. — **πλεῖστοι**: *in greatest numbers*, a pred. use of the adj., like *πολλή* 323.

310. περί: *about, i.e. contending for, over.* *Cf.* περὶ οἷσι μαχειόμενος κτεάτεσσιν ρ 471. See M. 186. In the *Iliad*, the friends and foes of the fallen warrior fight to secure his body and his armor. The seventeenth book of the *Iliad* depicts such a struggle over the body of Patroclus. This struggle over the body of Achilles (see on γ 109 ff.) is alluded to at greater length in ω 37–42. It is thought by many to be the subject of the West pediment group from the temple of Athene at Aegina, now in the Museum at Munich ('Aegina Marbles'). See Baumeister's *Denkmäler*, p. 334.

311. τῷ: *in that case*, resuming the preceding wish as a condition. — **κτερέων**: *burial rites.* These consisted originally in burning some of the possessions of the deceased on the funeral pyre with his body — ἐπὶ κτέρεα κτερεΐξαι α 291. — **κλέος ἦγον**: *would be carrying*, wherever they went, *i.e. spreading*, or *cherishing.* The force of *κέ* still continues. *Cf.* τοῦ μέν τε κλέος εὐρὺ διὰ ξεῖνοι φορέουσιν | πάντας ἐπ' ἀνθρώπους τ 333.

νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι."
ὣς ἄρα μιν εἰπόντ' ἔλασεν μέγα κῦμα κατ' ἄκρης
δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξεν.
τῆλε δ' ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ
ἐκ χειρῶν προέηκε· μέσον δέ οἱ ἱστὸν ἔαξεν
δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα,
τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἔμπεσε πόντῳ.
τὸν δ' ἄρ' ὑπόβρυχα θῆκε πολὺν χρόνον, οὐδὲ δυνάσθη
αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὁρμῆς·
εἵματα γάρ ῥ' ἐβάρυνε, τά οἱ πόρε δῖα Καλυψώ.
ὀψὲ δὲ δή ῥ' ἀνέδυ, στόματος δ' ἐξέπτυσεν ἅλμην
πικρήν, ἥ οἱ πολλὴ ἀπὸ κρατὸς κελάρυζεν.
ἀλλ' οὐδ' ὣς σχεδίης ἐπελήθετο τειρόμενός περ,
ἀλλὰ μεθορμηθεὶς ἐνὶ κύμασιν ἐλλάβετ' αὐτῆς,

312 = Φ 281, Achilles attacked by Scamander. *Cf.* ω 34 (*νῦν δ' ἄρα σ' οἰκτίστῳ κτλ.*). — **νῦν**: *as it is*, assuming the opposite of an imaginary case just cited. — **λευγαλέῳ**: *sorry*, expressing the warrior's disdain of a death by drowning, as in Φ. — **εἵμαρτο**: *it was fated, viz.* at my birth. The tense is adapted to the time of the preceding unattainable wish.

313. The first hemistich occurs also Π 502 = 855 = Χ 361. — **ἔλασεν**: *smote*, as in 367. — **κατ' ἄκρης**: *down from on high. Cf.* ingens a vertice pontus Verg. *Aen.* i. 114. Elsewhere in Homer the phrase means *utterly*.

314. **δεινόν**: adv., as in 403.

316. **προέηκε**: *cast, i.e. dropped.* The involuntary act was so sudden and violent as to seem purposed. — **μέσον**: *in the middle*, pred. adj. with the force of a local adverb.

318. **σπεῖρον**: *canvas*, the *φάρεα*, *ἱστία* of 258 f.

319. **ὑπόβρυχα**: metaplastic acc. sing. of *μετάβρυχος*, as if from a nom. *ὑπόβρυξ*. With *θῆκε*, *put under water. Cf.* *ὥστε Θεσσαλίην γενέσθαι ὑπόβρυχα* Hdt. vii. 130. — **θῆκε**: *sc.* *κῦμα* (313) as subject.

320. **ἀνσχεθέειν** (*ἀνέχω*): *to get himself up, to rise.* — **ὑπὸ** *κτλ.*: *from under the billow's onslaught.*

322. **ὀψὲ δὲ δή**: *but lo! at last;* a formula which opens the verse six times in the *Iliad*, and eight times in the *Odyssey*.

323. **πολλή**: *in abundance*, pred. adj. for adverb. *Cf.* *πλεῖστοι*, 309.

325. **μεθορμηθείς**: *lunging after it.* — **αὐτῆς**: almost completely anaphoric.

ἐν μέσσῃ δὲ καθῖζε τέλος θανάτου ἀλεείνων.
τὴν δ' ἐφόρει μέγα κῦμα κατὰ ῥόον ἔνθα καὶ ἔνθα.
ὡς δ' ὅτ' ὀπωρινὸς Βορέης φορέῃσιν ἀκάνθας
ἂμ πεδίον, πυκιναὶ δὲ πρὸς ἀλλήλῃσιν ἔχονται,
ὣς τὴν ἂμ πέλαγος ἄνεμοι φέρον ἔνθα καὶ ἔνθα·
ἄλλοτε μέν τε Νότος Βορέῃ προβάλεσκε φέρεσθαι,
ἄλλοτε δ' αὖτ' Εὖρος Ζεφύρῳ εἴξασκε διώκειν.
  τὸν δὲ ἴδεν Κάδμου θυγάτηρ καλλίσφυρος Ἰνώ,

326. τέλος θανάτου: *the issue of death*, equiv. to *θάνατον*.

327. μέγα κῦμα: collectively. The great waves bore the wreck, each with its own current (*κατὰ ῥόον*), back and forth (*ἔνθα καὶ ἔνθα*), for there was a conflict of many winds, and a maze of cross currents.

328. ὀπωρινός: equiv. to an expression of time, *in late summer*. — **φορέῃσιν**: as *φορέω* is a frequentative of *φέρω*, this is equiv. to *φέρῃσιν ἔνθα καὶ ἔνθα*.

329. πυκιναὶ . . . ἔχονται: masses of thistle-down clinging together are suggested by the fragments of the barge which still hold together.

330. ἂμ πέλαγος: in closest responsion to *ἂμ πεδίον*. For the lengthening of the last syllable in thesis, favored by ictus and pause, see 41 *p*; M. 375.

331 f. φέρεσθαι: *for him to carry along*. So *διώκειν for him to chase*. — **εἴξασκε** (*εἴκω*): *would surrender*, trans. only here and in *εἶξαί τε οἱ ἡνία χερσίν* Ψ 337.

Vs. **333–381.** *Leucothea gives Odysseus a magic swimming-scarf, with which, after his float goes wholly to pieces, he launches out to swim to land.*

333 f. Ἰνώ, Λευκοθέη: the first is her name as a mortal, the second as an immortal. She is the only example in Homer of a mortal translated to full divinity. According to the legend, Ino leaped into the sea with her son Melicertes, to save him from his frenzied father Athamas. Both received divine honors, as Leucothea and Palaemon, at more than one place on the Greek coast. *Cf. ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, | δέσποτα Παλαῖμον, ἵλεως ἡμῖν γενοῦ* Eur. *Iph. Taur.* 270 f. Her name suggests the *λευκὴ γαλήνη* of κ 94, and it is natural to connect this beneficent sea-goddess, the preserver of shipwrecked sailors, with the calm that succeeds the storm. *Cf.* 'By Leucothea's lovely hands, | And her son that rules the strands' Milton, *Comus*, 875. — **αὐδήεσσα**: *speechful*, *i.e.* endowed with human speech, a characteristic which would naturally distinguish mortals from immortals. *Cf. ἀνθρώπων αὐδηέντων* ζ 125. Every feature in the life of the immortals is specialized, their food, drink, and even their language. *Cf.* κ 305, Α 403 f., Ε 340 ff. Calypso and Circe, however, though always goddesses, have human speech

Λευκοθέη, ἣ πρὶν μὲν ἔην βροτὸς αὐδήεσσα,
νῦν δ' ἁλὸς ἐν πελάγεσσι θεῶν ἒξ ἔμμορε τιμῆς.
ἥ ῥ' Ὀδυσῆ' ἐλέησεν ἀλώμενον ἄλγε' ἔχοντα
αἰθυίῃ δ' ἐικυῖα ποτῇ ἀνεδύσετο λίμνης,
ἷζε δ' ἐπὶ σχεδίης πολυδέσμου εἶπέ τε μῦθον·
"κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων
ὠδύσατ' ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει;
οὐ μὲν δή σε καταφθίσει μάλα περ μενεαίνων·
ἀλλὰ μάλ' ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν·
εἵματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι

(*cf.* δεινὴ θεὸς αὐδήεσσα κ 136, μ 449), *i.e.* they talk like mortals and not like goddesses (οἱωνεὶ φωνὴν μετειληφυίας Arist.). They also sing (ε 61, κ 221). When Achilles' horse Xanthus answers his master's rebuke, αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη T 407.

335. **ἁλὸς ἐν πελάγεσσι**: *amid the beating* (πλήσσω) *waves of the sea*, whence she rescues mortals. — **θεῶν ἒξ ἔμμορε τιμῆς**: *gets her share of honor*, *i.e. is duly honored of the gods*, '*shares the gods' honors.*' The gods regard and honor her as one of themselves.

336. **ἄλγε' ἔχοντα**: *in distress*, describes the manner of ἀλώμενον.

337. **αἰθυίῃ**: *petrel.* — **δ' ἐικυῖα**: nowhere else in Homer is the ϝ of this partic. ignored. *Cf.* 353. — **ποτῇ**: *in flight*, a use of the dat. for which there is no good parallel in Homer. The word occurs only here. The Scholia suggest that it may have been used as an adj. with αἰθυίῃ, '*like a petrel on the wing.*' In any case, no transformation is meant. See on 51. — **ἀνεδύσετο**: the mid. is used only here with the gen., though we have ἀνέδυ πολιῆς ἁλός A 359. The first aor. mid. is often used without difference of meaning from the second aor. active (§ 32 *b*). — **λίμνης**: inappropriately used of the stormy high seas. — Most editors reject the verse.

338. **εἶπέ τε μῦθον**: see on θ 302.

339 f. **ὧδε . . . ὠδύσατο ἐκπάγλως**: *conceived such fearful wrath.* The aor. is inceptive (H. 841). Perhaps the verb plays on the name Odysseus, as in 423, α 62, τ 275. *Cf.* πολλοῖσιν γὰρ ἔγωγε ὀδυσσάμενος τόδ' ἱκάνω | τῷ δ' Ὀδυσεὺς ὄνομ' ἔστω ἐπώνυμον τ 407, 409, where Autolycus, the grandfather, gives the name. — **ὅτι**: *in that*, *that*, introducing an explanation of ὧδε, and so equiv. to a particle of result.

342 = ζ 258 (ἔρδειν). — **ἀλλὰ μάλα**: *but by all means*, as in 360; with neg., *but by no means*, 358. — **δοκέεις δέ**: a reason for the command, in parataxis. — **οὐκ ἀπινύσσειν**: *not to be indiscreet*, 'litotes.'

343. **φέρεσθαι**: as in 331.

κάλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου
γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶν ἀλύξαι.
τῆ δέ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι
ἄμβροτον· οὐδέ τί τοι παθέειν δέος οὐδ' ἀπολέσθαι.
αὐτὰρ ἐπὴν χείρεσσιν ἐφάψεαι ἠπείροιο,
ἂψ ἀπολυσάμενος βαλέειν εἰς οἴνοπα πόντον
πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι."
ὣς ἄρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν,
αὐτὴ δ' ἂψ ἐς πόντον ἐδύσετο κυμαίνοντα
αἰθυίῃ ἐικυῖα· μέλαν δέ ἑ κῦμα κάλυψεν.
αὐτὰρ ὁ μερμήριξε πολύτλας δῖος Ὀδυσσεύς,

344 f. **κάλλιπε**: from καταλείπω. — **νόστου**: the word has here its general meaning of *arrival at, passage to,* '*landing on*,' as in δ 519, νόστον βάρβαρον ἦλθον Eur. *Iph. Taur.* 1112. It is here followed by an obj. gen., as in νόστον Ἀχαιΐδος ψ 68, γῆς πατρῴας νόστος Eur. *Iph. Taur.* 1066. Its own gen. is due to ἐπιμαίεο *make for*, as in σκοπέλου ἐπιμαίεο μ 220.

345. *Cf.* 280.

346. **τῆ**: *here!* An imv. of the root τα (τείνω), for τάθι, as ἴστη for ἴσταθι. It is always intr., and followed by another imv., as in τῆ, πίε οἶνον ι 347. Here, the inf. τανύσσαι serves as imv. — **κρήδεμνον**: *head-band, scarf.* See on 232. This one has magic power, like the girdle of Aphrodite Ξ 214 ff., the wand of Hermes ε 47 f., and of Circe κ 238, or like *moly*, the 'white flower of a blameless life,' κ 302 ff.

347. **οὐδὲ . . . δέος**: *and (then) there is no fear, etc.*, a conclusion whose condition is obedience to the preceding command. The τὶ is best taken with παθέειν as a euphemism for death, explained indeed by ἀπολέσθαι.

348. **ἐφάψεαι**: aor. subjv., equiv. to our fut. perfect.

349. **ἀπολυσάμενος**: *loosing (it) from off thee.* *Cf.* 459.

350. **πολλὸν ἀπό**: *far away from.* *Cf.* ζ 40. — **αὐτὸς . . . τραπέσθαι**: *but do thou thyself avert thy gaze*, as in awe before any expected manifestation of divine power. So the same hemistich is used in κ 528. *Cf.* ἂψ δὲ νεέσθω | ἄστρεπτος Theoc. xxiv. 93 f. Odysseus is not expressly said to observe this command (460 ff.).

352. *Cf.* ὣς εἰποῦσ' ὑπὸ πόντον κτλ. δ 425=570, λ 253.—**κυμαίνοντα**: found only thus at the close of the verse, in formulaic usage. It serves as a descriptive epithet (not proleptic, ὥστε κυμαίνειν). *Cf.* Vergil's se iactu dedit aequor in altum *Georg.* iv. 528.

353. The second hemistich occurs also Ψ 693, of a fish after its leap into the air.

354. The first hemistich occurs also K 503; for the second, see on 171.

ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
“ὤ μοι ἐγώ, μή τίς μοι ὑφαίνῃσιν δόλον αὖτε
ἀθανάτων, ὅτε με σχεδίης ἀποβῆναι ἀνώγει.
ἀλλὰ μάλ' οὔ πω πείσομ', ἐπεὶ ἑκὰς ὀφθαλμοῖσιν
γαῖαν ἐγὼν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι.
ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον·
ὄφρ' ἂν μέν κεν δούρατ' ἐν ἁρμονίῃσιν ἀρήρῃ,
τόφρ' αὐτοῦ μενέω καὶ τλήσομαι ἄλγεα πάσχων·
αὐτὰρ ἐπὴν δή μοι σχεδίην διὰ κῦμα τινάξῃ,
νήξομ', ἐπεὶ οὐ μέν τι πάρα προνοῆσαι ἄμεινον.”
εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
ὦρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων,
δεινόν τ' ἀργαλέον τε, κατηρεφές, ἤλασε δ' αὐτόν.

355 = 298.

356. μή τις ὑφαίνῃσιν: after an excl. implying fear. — **αὖτε**: *again*, as he angrily thinks them to have done before. It may, however, mean simply *for the future*. See on θ 444.

357. ὅτε: *when*, and therefore *since* she bids me, the temporal conj. marking a simpler mode of thought.

358 f. ἑκάς: pred., with emphasis; *too far off to the view was the land I caught sight of*, *i.e.* too far for him to swim thither unaided. — **φύξιμον εἶναι**: *there was way of escape*. The neut. adj. is used as pred. substantive. See on θ 299.

360. An echo of 342.

361. ὄφρ' ἂν μέν κεν: this formula occurs also ζ 259, Λ 187 (202), where Nauck plausibly suggests that ὄφρ' ἄν has been substituted for an apparently unmetrical ἕως (originally εἷος, 365, § 4 *i*). Aside from these passages we find ἄν κεν together only ι 334, N 127, Ω 437, and here the ἄν is prob. not original. A double κέ occurs only δ 733. Attic Greek, however, freely doubles its modal particle ἄν. See M. 362 *ad fin.* — **ἁρμονίῃσιν**: see on 248. — **ἀρήρῃ**: lit. *fit* (ἀραρίσκω), *i.e.* remain in their proper places, *hold firm*.

362. αὐτοῦ: *right here*, intensive. — **πάσχων**: concessive.

363. διά: adv., with τινάξῃ, *in pieces*.

364. ἐπεί: the final syllable does not blend as usual with the following οὐ in synizesis, because it has the ictus in thesis. So in θ 585. — **οὔ τι πάρα ἄμεινον**: *there is nothing better*.

365 = δ 120, ε 424, Α 193, Λ 411, Ρ 106, Σ 15. — **εἷος**: earlier form for ἕως. See on 123. The first four feet occur also K 507.

366. δέ: *then*, in temporal apodosis (§ 3 *n*).

367. For the first hemistich, see on 175.

ὡς δ' ἄνεμος ζαὴς ἠίων θημῶνα τινάξῃ
καρφαλέων· τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλῃ·
ὣς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Ὀδυσσεὺς
ἀμφ' ἑνὶ δούρατι βαῖνε, κέληθ' ὡς ἵππον ἐλαύνων,
εἵματα δ' ἐξαπέδυνε, τά οἱ πόρε δῖα Καλυψώ.
αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν,
αὐτὸς δὲ πρηνὴς ἁλὶ κάππεσε χεῖρε πετάσσας,
νηχέμεναι μεμαώς. ἴδε δὲ κρείων ἐνοσίχθων,
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν·
"οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον,
εἰς ὅ κεν ἀνθρώποισι διοτρεφέεσσι μιγείῃς.
ἀλλ' οὐδ' ὣς σε ἔολπα ὀνόσσεσθαι κακότητος."
ὣς ἄρα φωνήσας ἵμασεν καλλίτριχας ἵππους,

368 f. **ἠίων θημῶνα**: *a shock of grain.* The gen. occurs only here, and must be scanned as disyllabic. A Scholiast, connecting the word with ἦα (266), says *καὶ τὰ ἄχυρα* (*chaff*) *σιτία ζῴων τινῶν εἴη.* But the word denotes rather the grain in the stalk and ear, cured (*καρφαλέων*) and ready for threshing. In the simile from the winnowing process E 499 ff., *ἄχναι* is *chaff*, and *ἀχυρμιαί chaff-heaps.*

369. **τὰ μὲν ἄρ τε**: in such a dem. sent. following the subjv. of a simile, the *τέ* has a deictic force (*these there*), which marks the statement as general or indefinite. M. 332. — **ἄλλυδις ἄλλῃ**: see on 71.

370. **τῆς**: *sc. σχεδίης.* — **διεσκέδασε**: *sc. κῦμα* as subject.

371. **ἀμφὶ . . . βαῖνε**: *bestrode.* See on 130. — **κέληθ' . . . ἐλαύνων**: *as if riding a racer.* Ordinary riding on horseback, either in peace or war, is not mentioned in Homer. For another reference to professional riding, *cf.* O 679 ff., and for the bareback ride of Odysseus and Diomedes on the horses of Rhesus, *ἐξ ἀνάγκης*, K 513 ff.

374. **πρηνὴς . . . πετάσσας**: graphically describes a good dive, a 'header.'

376 = 285.

377. **οὕτω νῦν**: like the English 'there now!' — **ἀλόω**: pres. imv. of *ἀλάομαι* (§ 29 *c*).

378. **εἰς ὅ**: *i.e. εἰς τοῦτο ἐν ᾧ*, equiv. to *εἰς ὅτε*, *until* (*β* 99). — **διοτρεφέεσσι**: *cf.* 35.

379. **ὀνόσσεσθαι κακότητος**: *wilt find fault with thy calamity*, *i.e.* disparage it, think it a slight one (*cf.* 290). The gen. is causal (*cf. ἦ ὄνοσαι ὅτι τοι βίοτον κατέδουσιν*; *ρ* 378), and the whole verse a kind of grim 'litotes' — "I am sure thou wilt find this enough."

380 = Λ 531. *Cf. ο* 215 (*ἔλασεν*).

ἵκετο δ' εἰς Αἰγάς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.
αὐτὰρ Ἀθηναίη κούρη Διὸς ἄλλ' ἐνόησεν.
ἦ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους,
παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι ἅπαντας·
ὦρσε δ' ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἔαξεν,
ἕως ὅ γε Φαιήκεσσι φιληρέτμοισι μιγείη
διογενὴς Ὀδυσεὺς θάνατον καὶ κῆρας ἀλύξας.
ἔνθα δύω νύκτας δύο τ' ἤματα κύματι πηγῷ
πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' ὄλεθρον.

381. **Αἰγάς**: a seat of the cultus of Poseidon, prob. in Achaia. *Cf.* *Αἰγάς· ἔνθα δέ οἱ κλυτὰ δώματα βένθεσι λίμνης* N 21.

Vs. 382–423. *With Athene's aid, Odysseus, after two days of swimming, comes near the rocky coast of Phaeacia (Scheria).*

382. A formula of transition. See on *β* 382.

383. **κατέδησε κελεύθους**: *fastened*, *i.e. closed up the courses*. *Cf.* *η* 272, *ἔνθα δὲ βυκτάων* (*roaring*) *ἀνέμων κατέδησε κέλευθα* *κ* 20.

384. **εὐνηθῆναι**: *to go to rest*. A kindred metaphor is contained in *ὄφρ' εὕδησι μένος Βορέαο καὶ ἄλλων | ζαχρηῶν* (*raging*) *ἀνέμων* E 524 f., and *κοιμήσας δ' ἀνέμους* M 281.

385. **ἐπί**: adv., with *ὦρσε*. — **Βορέην**: now a fresh breeze from nearly the same quarter as the *οὖρος* sent by Calypso. As a storm wind, in conflict with the other winds, it had helped to raise the sea. Now it lays it, and wafts Odysseus onward.—**πρό**: *in front* of the swimming Odysseus.

386. *Cf.* 378. — **ἕως**: sometimes denotes purpose or expectation in the *Odyssey*, as often in Attic. *Cf.* *δ* 800, *ϛ* 80, *ι* 376, *τ* 367. G. 1467; H. 921; GMT. 614, 2. It is here pronounced with synizesis. See on 123.

387 = *β* 352. The second hemistich occurs also *χ* 66 (-*ξῃ*), Φ 565 (-*ξαι*).

388. The first four feet occur also *ι* 74, where the verse-close is *συνεχὲς αἰεί*. — **νύκτας, ἤματα**: this relative order, the opposite of the natural order in English, is constant in Homer; and while it may in some measure be due to metrical demands, it shows a habit of reckoning time from night on, like most oriental peoples, the Gauls (Caes. *B. G.* vi. 18: spatia omnis temporis non numero dierum, sed noctium finiunt, *etc.*) and Germans (Tac. *Germ.* xi.: nec dierum numerum, ut nos, sed noctium computant; . . . nox ducere diem videtur). *Cf.* the formula in *Gen.* i.: 'and it was evening, and it was morning,' *etc.* — **κύματι πηγῷ**: *on mighty wave* (collective). The same verse-close occurs also in *ψ* 235. For the adj., *cf.* *κύματά τε τροφόεντα* *γ* 290 (Bekker), *τρόφι κῦμα* Λ 307.

389. **πολλά**: *oft*. *Cf.* *πολλὰ* (*much*) | *πλάγχθη* *α* 1 f. — **προτιόσσετ' ὀλε-**

ἀλλ' ὅτε δὴ τρίτον ἦμαρ ἐυπλόκαμος τέλεσ' Ἠώς,
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἡ δὲ γαλήνη
ἔπλετο νηνεμίη· ὁ δ' ἄρα σχεδὸν εἴσιδε γαῖαν
ὀξὺ μάλα προϊδών, μεγάλου ὑπὸ κύματος ἀρθείς.
ὡς δ' ὅτ' ἂν ἀσπάσιος βίοτος παίδεσσι φανήῃ
πατρός, ὃς ἐν νούσῳ κῆται κρατέρ' ἄλγεα πάσχων,
δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,
ἀσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν,
ὣς Ὀδυσεῖ ἀσπαστὸν ἐείσατο γαῖα καὶ ὕλη,
νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.
ἀλλ' ὅτε τόσσον ἀπῆν, ὅσσον τε γέγωνε βοήσας,

θρον: *stood face to face with death.* In ξ 219, the same phrase implies hesitating fear of death. *Cf.* ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσίν of Telemachus dreaming of his father α 115.

390 = ι 76, κ 144. — **τέλεσε**: *fully ushered in.* See on 2.

391 = μ 168 (αὐτίκ' ἔπειτ'). — **ἡ δὲ γαλήνη**: in strong demonstrative contrast with ἄνεμος μέν, *the ensuing calm.*

392. The first hemistich occurs also μ 169. — **νηνεμίη**: plainly a subst. in νεφέλῃσιν ἐοικότες, ἅς τε Κρονίων | νηνεμίης ἔστησεν E 522 f. Possibly it is so here, in descriptive appos. with γαλήνῃ.

393. **ὀξὺ μάλα προϊδών**: *with a very keen forward look.* — **κύματος**: here the great swell of the sea. The swimmer could only catch a glimpse of the coast as he rose out of the trough of the sea. Vergil apparently imitates with prospexi Italiam summa sublimis ab unda *Aen.* vi. 357.

394. *Cf.* ψ 233 (γῆ νηχομένοισι). — **βίοτος**: *life, i.e.* returning life and health after sickness.

395. See on 13. — **κῆται**: subjv., for the prose κέηται. The true reading is prob. κέεται, related to κείεται as τελέω to τελείω. M. 81. — This simile, like the phrase πατὴρ ὣς ἤπιος ἦεν β 47, *etc.*, indicates a tenderness of family affection like that of our own time.

396 f. **στυγερός**: a pred. adj. with adv. force. — **ἔχραε**: *besets,* gnomic aor., like ἔλυσαν below. *Cf.* μητέρι μοι μνηστῆρες ἐπέχραον β 50. — **δαίμων**: deity in the vague, like our 'heaven.' It is generally a hostile power, while θεός is more the personal god whom men praise and admire.

397. **ἀσπάσιον**: *to their delight, i.e.* his own and his children's. Again the pred. adj. is equiv. to an adverb. *Cf.* ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν ι 466, ἀσπασίως δ' ἄρα τῷ κατέδυ φάος ἠελίοιο ν 33. — The second hemistich is found also in ν 321, π 364.

398. The first hemistich occurs also ν 35. — **ἀσπαστόν**: *a delightful thing.*

399. **ἠπείρου**: see on 56.

400 = ι 473, μ 181 (-ῆμεν). The second hemistich occurs also in ζ 294.

καὶ δὴ δοῦπον ἄκουσε ποτὶ σπιλάδεσσι θαλάσσης·
ῥόχθει δὲ μέγα κῦμα ποτὶ ξερὸν ἠπείροιο
δεινὸν ἐρευγόμενον, εἴλυτο δὲ πάνθ' ἁλὸς ἄχνῃ·
οὐ γὰρ ἔσαν λιμένες νηῶν ὄχοι, οὐδ' ἐπιωγαί,
ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε·
καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
" ὤ μοι, ἐπεὶ δὴ γαῖαν ἀελπέα δῶκεν ἰδέσθαι
Ζεύς, καὶ δὴ τόδε λαῖτμα διατμήξας ἐπέρησα,
ἔκβασις οὔ πῃ φαίνεθ' ἁλὸς πολιοῖο θύραζε·
ἔκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα
βέβρυχεν ῥόθιον, λισσὴ δ' ἀναδέδρομε πέτρη,
ἀγχιβαθὴς δὲ θάλασσα, καὶ οὔ πως ἔστι πόδεσσιν

— **ὅσσον . . . βοήσας**: *sc.* τὶς, *as one can be heard when he shouts.* It is a rude measure of distance, like the English 'within ear-shot.'

401. καὶ δή: *and already*, continuing the ὅτε of the preceding verse, whose apod. is not expressed till 406.

402. ποτὶ ξερὸν ἠπείροιο: equiv. to πρὸς ξηρὰν ἤπειρον *against a firm mainland.* The subst. and gen. (as in the idiom ἐπὶ δεξιὰ χειρός 277, equiv. to ἐπὶ δεξιὰν χεῖρα) are possibly due to metrical demands.

403. δεινόν: adv., not adj. as in 367. — **εἴλυτο** κτλ.: *everything was wrapped in sea-spray.*

404. νηῶν ὄχοι: lit. *as holders of ships, i.e.* in which ships might safely ride. — **ἐπιωγαί**: *roadsteads*, places of shelter against (ἐπί) wind and wave. *Cf.* καὶ ἐπὶ σκέπας ἦν ἀνέμοιο 443, πέτρῃ ὕπο γλαφυρῇ εἶδον, Βορέω ὑπ' ἰωγῇ *under shelter from Boreas* ξ 533.

406 f. See on 297 f.

408 f. ἐπεί: *now that*, continued into the next clause by καί.—**ἀελπέα**: pred. adj. equiv. to an adv., *beyond my hopes.*

410. πολιοῖο: here fem., as if the adj. were one of two terminations. So ι 132, Υ 229. In all cases the regular fem. form would be metrically impossible. See § 20 *a.* — **θύραζε**: *forth*, repeating and summarizing the ἔκβασις ἁλός in a way which the German can parallel ('aus dem Wasser heraus') better than the English.

411. ἔκτοσθεν: *outside*, *i.e.* on shore. The contrasting word is θάλασσα 413.

412. βέβρυχεν, ἀναδέδρομε: pf. with the force of an intensive pres., as in Attic, the action becoming a state. So ὀδώδυσται 423. — **λισσὴ** κτλ.: pred. adj., *runs up sheer.* This second hemistich is used also of the floating isle of Aeolus, κ 4.

413. ἀγχιβαθής: *near-deep*, deep near the shore, because the cliff continues sheer below the water's edge.

στήμεναι ἀμφοτέροισι καὶ ἐκφυγέειν κακότητα·
μή πώς μ' ἐκβαίνοντα βάλῃ λίθακι ποτὶ πέτρῃ
κῦμα μέγ' ἁρπάξαν· μελέη δέ μοι ἔσσεται ὁρμή.
εἰ δέ κ' ἔτι προτέρω παρανήξομαι, ἤν που ἐφεύρω
ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης,
δείδω, μή μ' ἐξαῦτις ἀναρπάξασα θύελλα
πόντον ἐπ' ἰχθυόεντα φέρῃ βαρέα στενάχοντα,
ἠέ τί μοι καὶ κῆτος ἐπισσεύῃ μέγα δαίμων
ἐξ ἁλός, οἷά τε πολλὰ τρέφει κλυτὸς Ἀμφιτρίτη·
οἶδα γάρ, ὥς μοι ὀδώδυσται κλυτὸς ἐννοσίγαιος."
εἷος ὁ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,

415. μὴ βάλῃ: see on 356. Here the fear is based on the preceding description of the rugged coast. — **λίθακι**: the case-ending is here long (§ 18 *a*).

416. ἁρπάξαν: translate the partic. as a verb parallel with βάλῃ, *snatch and hurl.* — **ἔσσεται**: fut. in an independent paratactic clause, showing a more vivid realization of the danger as actually impending than εἴη ἄν. So μή μιν κερτομέωσιν, ἐμοὶ δ' ἄχος ἔσσεται αἰνόν π 87. *Cf.* E 487 ff., Ψ 341 ff., where also the fut. follows a μή-subjv. clause of fearing, and δέ has the force of *then*, as in a temporal apodosis. — **ὁρμή**: *sally*, the attempt to gain a safe landing.

417. The first hemistich is followed by γένετο δρόμος in Ψ 526. — **παρανήξομαι**: *I must swim along shore.* 'In clauses with εἰ, the fut. is chiefly used of events regarded as necessary, or as determined by some power independent of the speaker.' M. 326, 5. For such clauses with εἴ κεν, *cf.* ο 524, B 258, E 212, O 213 ff., P 557 f. — **ἤν που**: *in case that.* The same idiom after a historical tense is seen in 439. G. 1420; H. 907; M. 314; GMT. 487 f.

418. ἠιόνας παραπλῆγας: *shelving shores*, the opposite of ἀκταὶ προβλῆτες 405. The adj. literally means *smitten sideways*, viz. by waves that run along and up a receding shore.

419. The first hemistich occurs also μ 122, the second δ 515, υ 63, ψ 316.

420 = δ 516 (φέρεν), ψ 317, the first hemistich occurring also ι 83, T 378.

421. κῆτος: the term for any monstrosity of the sea, like the seals of Aegyptian Proteus, δ 443.

422. οἷά τε: *of such as*, a gen. pl. antec. being omitted. — **Ἀμφιτρίτη**: a vague personification of the surging sea, found only in the *Odyssey*.

423. ὀδώδυσται: *is wroth*, *cf.* 339 f.

Vs. **424–450.** *Barely escaping death in the surf, Odysseus finally reaches the mouth of a river.*

424. See on 365.

τόφρα δέ μιν μέγα κῦμα φέρε τρηχεῖαν ἐπ' ἀκτήν.
ἔνθα κ' ἀπὸ ῥινοὺς δρύφθη, σὺν δ' ὀστέ' ἀράχθη,
εἰ μὴ ἐπὶ φρεσὶ θῆκε θεά, γλαυκῶπις Ἀθήνη·
ἀμφοτέρῃσι δὲ χερσὶν ἐπεσσύμενος λάβε πέτρης,
τῆς ἔχετο στενάχων, εἷως μέγα κῦμα παρῆλθεν.
καὶ τὸ μὲν ὣς ὑπάλυξε, παλιρρόθιον δέ μιν αὖτις
πλῆξεν ἐπεσσύμενον, τηλοῦ δέ μιν ἔμβαλε πόντῳ.
ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο
πρὸς κοτυληδονόφιν πυκιναὶ λάιγγες ἔχονται,
ὣς τοῦ πρὸς πέτρῃσι θρασειάων ἀπὸ χειρῶν

425. **τόφρα δέ**: *meantime then*, the *δέ* introducing a temporal apodosis.— **τρηχεῖαν**: sums up the features given in 411 f.

426. **σὺν . . . ἀράχθη**: the act. form of this phrase (*ἄραξεν*) occurs in *μ* 412, M 384 (*cf.* *ι* 498). Here *ὀστέα* is acc., like *ῥινούς*,— the first analogous to the acc. retained after the passive of verbs which take a double acc. in the act., the second to the partitive acc. in such constructions as *ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων* *α* 64. *He would have had his flesh torn off and his bones crushed. Cf.* 435.

427. The first hemistich occurs also Θ 218.— **ἐπὶ φρεσὶ θῆκε**: *put something in his heart*, viz. to do what is stated in the following independent sentence. An inf. elsewhere follows the phrase, as in *σ* 158 ff., *φ* 1 ff., Θ 218 f. So the *ὣς* of 474 is explained by the following *βῆ ῥ' ἴμεν κτλ. Cf.* 437 f.

430. **τὸ μέν**: *sc.* *κῦμα*, as acc. The same word is understood as subj. of the next clause, and with it *παλιρρόθιον* agrees. See § 1 *b*.

431. **ἐπεσσύμενον**: *eagerly*, with vivid personification. The wave darted at Odysseus as he had at the cliff (428).

432 f. **πουλύποδος**: gen. depending on *κοτυληδονόφιν*, as *τοῦ* depends on *χειρῶν* in 434. The sea-polyp, or cuttle-fish, a species of mollusk, has eight arms, each furnished with two rows of suckers, by means of which it fastens itself to objects.— **θαλάμης**: this stem in -*η*, occurring separately only here, is seen also in *θαλαμηπόλος* *η* 8. It has here the general meaning of *θάλαμος* (*chamber*).

433. **κοτυληδονόφιν**: *suckers*. The form serves here as dative (§ 15 *a*).— **ἔχονται**: *cling*. The ind. is used in the simile of something actually known to follow a supposed case (*ἐξελκομένοιο*). The point of comparison lies merely in the *tenacity* with which Odysseus clung to the rock while the breaker was rushing inland. The results of tenacity are not the same in the case of polyp and swimmer.

434. The second hemistich occurs also Λ 553, 571, N 134, O 314, P 662, Ψ 714; a fighting phrase.

ῥινοὶ ἀπέδρυφθεν· τὸν δὲ μέγα κῦμα κάλυψεν.
ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ὤλετ' Ὀδυσσεύς,
εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις Ἀθήνη.
κύματος ἐξαναδύς, τά τ' ἐρεύγεται ἤπειρόνδε,
νῆχε παρὲξ ἐς γαῖαν ὁρώμενος, εἴ που ἐφεύροι
ἠιόνας τε παραπλῆγας λιμένας τε θαλάσσης.
ἀλλ' ὅτε δὴ ποταμοῖο κατὰ στόμα καλλιρόοιο
ἷξε νέων, τῇ δή οἱ ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο,
ἔγνω δὲ προρέοντα καὶ εὔξατο ὃν κατὰ θυμόν·
"κλῦθι, ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ἱκάνω,

435. **ῥινοὶ ἀπέδρυφθεν**: *shreds of skin were torn*, from the hands merely, and not from the whole body (426), in consequence of the device suggested by Athene.

436. **ὑπὲρ μόρον**: *beyond fate*, *i.e.* beyond what was originally allotted him. Destiny is conceived as an outline scheme of events, determined upon in advance and realized inevitably. Within this general outline, however, room is left for the influence of the follies and sins of men upon the details of their own lot. Contrast *παρὰ μοῖραν contrary to fate.*

438. **κύματος**: the sing. is used of the particular billow mentioned in 435, and is followed by the generalizing pl., *τά τε these there*, *i.e. such as.* The antecedent is pl. in the passages cited on *α* 338. — **ἐρεύγεται**: *cf.* 403.

439. **παρέξ**: *along outside*, *i.e.* out beyond the breakers, along the coast. — **εἰ ἐφεύροι**: see on 417.

440 = 418.

441. **κατά**: *over against*, denoting place, as of the ship's crew of Odysseus in *ἵκοντο κατὰ στρατόν* A 484. M. 212, 4.

442. **τῇ**: *there*, dem. adv., where later Greek would use a rel., *where.* The temporal apod. is not introduced till 444 (*δέ*). — **χῶρος ἄριστος**: *a most excellent place.*

443 = *η* 282. — **λεῖος πετράων**: *smooth of*, *i.e. free from cliffs.* — **ἐπί**: *thereto*, *at hand*, adv. with *ἦν*. For this same hemistich, introduced by *ὅθι*, *where*, *cf.* also *μ* 336, and, in pres. tense, *ζ* 210.

444. **προρέοντα**: *as he streamed forth*, sc. *μιν*. — **ὃν κατὰ θυμόν**: of a silent prayer. V. 355 introduces an audible soliloquy.

445. **ὅτις ἐσσί**: he knew simply that it was a river, and as such a divine personality. He did not know what name the god bore. — **πολύλλιστον**: *fervently besought*, pred. adj. with *σέ*, having adverbial force, *with fervent prayers. Cf. ἀσπάσιον* in 397, *πολυάρητος θεός ζ* 280. For the *λλ*, see § 41 *j α*.

φεύγων ἐκ πόντοιο Ποσειδάωνος ἐνιπάς.
αἰδοῖος μέν τ' ἐστὶ καὶ ἀθανάτοισι θεοῖσιν
ἀνδρῶν ὅς τις ἵκηται ἀλώμενος, ὡς καὶ ἐγὼ νῦν
σόν τε ῥόον σά τε γούναθ' ἱκάνω πολλὰ μογήσας.
ἀλλ' ἐλέαιρε, ἄναξ· ἱκέτης δέ τοι εὔχομαι εἶναι."
ὣς φάθ', ὁ δ' αὐτίκα παῦσεν ἑὸν ῥόον, ἔσχε δὲ κῦμα,
πρόσθε δέ οἱ ποίησε γαλήνην, τὸν δὲ σάωσεν
ἐς ποταμοῦ προχοάς. ὁ δ' ἄρ' ἄμφω γούνατ' ἔκαμψεν
χεῖράς τε στιβαράς· ἁλὶ γὰρ δέδμητο φίλον κῆρ.

446. ἐνιπάς: *rebukes*, here of the acts, not the words of wrath.

447. μέν τε: *surely*, = *μήν τε*, where the *τε* is thought to mark the statement as general. So in χ 300, Δ 341, *etc.* — **καὶ θεοῖσιν**: *even in the eyes of gods.* A special function of Zeus was the protection of worthy suppliant strangers. *Cf.* ι 270 f., ν 213 f. The great systems of modern charity are the outcome of such a feeling.

448. ἀνδρῶν ὅς τις: *whatsoever man*, gen. of the whole with a rel. pron. Such a gen. stands either before its rel., as here, or after it. In the first case we rarely find intervening words; in the second, we rarely fail to find them. *ὅς τις Ἀχαιῶν* Ψ 285 is such a rare case. — **ἵκηται**: *comes as suppliant* (*ἱκέτης*), a technical sense.

449 = η 147 (*σόν τε πόσιν*). — **ῥόον, γούνατα**: the simple element of water and its personification are naively put side by side, as in 452 f. So the river god *βαθέης ἐκφθέγξατο δίνης* Φ 213. *Cf.* *λιπὼν ἐπώνυμον ῥεῦμα* Aesch. *Prom.* 299 f. (Prometheus to Oceanus).

450. ἱκέτης: led up to etymologically by the preceding *ἱκάνω*, as in ι 266 ff. See on θ 554. — **εὔχομαι εἶναι**: *proclaim myself*, a formula of assertion frequent in Homer, equiv. to a more or less emphatic *εἰμί*.

Vs. 451–493. *Odysseus at last effects a landing, makes himself a bed of leaves in a thicket, and sinks to sleep.*

451. ῥόον, κῦμα: the current of a river, meeting the incoming waves of the ocean, produces a choppy sea. The swimmer's passage through this into the calmer river water is here attributed to the kind river-deity's agency.

452. πρόσθε: like *πρό* 385.

453. προχοάς: lit. *forthpourings*, always in the pl., of the *mouth* of the river. A river-god says *οὐδέ τί πῃ δύναμαι προχέειν ῥόον εἰς ἅλα δῖαν* Φ 219. — **ἔκαμψεν**: *bent*, *i.e. relaxed.* Legs and arms refused to serve him longer, after he had staggered out upon the river bank (*ἐκ δ' ἔπεσον θυμηγερέων* η 283). *Cf.* *φημί μιν ἀσπασίως γόνυ κάμψειν he will be glad to sit down and rest* Η 118.

454. χεῖρας: in 'zeugma' (§ 2 *t*) with *ἔκαμψεν*, which is formulaic with *γόνυ*, instead of some verb like *ἀφέηκεν let fall.*

ᾤδεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ
ἂν στόμα τε ῥῖνάς θ᾽· ὁ δ᾽ ἄρ᾽ ἄπνευστος καὶ ἄναυδος
κεῖτ᾽ ὀλιγηπελέων, κάματος δέ μιν αἰνὸς ἵκανεν.
ἀλλ᾽ ὅτε δή ῥ᾽ ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἕο λῦσε θεοῖο.
καὶ τὸ μὲν ἐς ποταμὸν ἁλιμυρήεντα μεθῆκεν,
ἂψ δ᾽ ἔφερεν μέγα κῦμα κατὰ ῥόον, αἶψα δ᾽ ἄρ᾽ Ἰνὼ
δέξατο χερσὶ φίλῃσιν· ὁ δ᾽ ἐκ ποταμοῖο λιασθεὶς
σχοίνῳ ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν.
ὀχθήσας δ᾽ ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν·
"ὤ μοι ἐγώ, τί πάθω; τί νύ μοι μήκιστα γένηται;

455. **ᾤδεε** : *was swollen*, impf. from *οἰδέω*, found only here in Homer. — **θάλασσα** : here of the *salt water*. The choice between this word and *ἅλς* (454) must have been determined by metrical needs. — **κήκιε** : *gushed*. The simple verb occurs only here in Homer, *ἀνακηκίω* thrice in the *Iliad*, of blood or sweat.

456. **ἀνά** : *along*, *i.e.* *out at*. *Cf.* *ἀνὰ στόμα καὶ κατὰ ῥῖνας* Π 349.

457. **ὀλιγηπελέων** : *in a faint*. *Cf.* *ὀλιγοδρανέων* of the dying Patroclus and Hector Π 843, Χ 337, likewise used only in the participle.

458 = ω 349 (*αὐτὰρ ἐπεί*), Χ 475 (*ἡ δ᾽ ἐπεὶ οὖν*), always of a return to full consciousness. A return of courage is denoted by *ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη* Δ 152.

459. **ἀπὸ ἕο** : for the quantity, before two lost consonants, see § 41 *m fin.*

460. **ἁλιμυρήεντα** : *sea-flowing*, a general epithet of rivers. It occurs also in *τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἁλιμυρηέντων* Φ 190. *Cf.* *ἁλιαέες* δ 361. For the verb in composition, *cf.* *μύρομαι shed tears.*

461. **μέγα κῦμα** : *the great flood*, in a collective sense. — **κατὰ ῥόον** : *down stream.*

462. **φίλῃσι** : a naive personification, having the rhetorical force of an intensive (*her own*) pronoun. — **ἐκ** : *away from.*

463. The second hemistich occurs also ν 354, of Odysseus, on recognizing Ithaca. So Agamemnon returning *κύνει ἁπτόμενος ἣν πατρίδα* δ 522.

464. See on 298.

465. See on 299. The first hemistich occurs also in Λ 404. — **πάθω, γένηται** : subjv. in questions of appeal or doubt, acc. to G. 1358 and GMT. 290, though H. 866, 3 classes it as Homeric subjv. for future. Acc. to Monro (277), such subjvs. in interrogative sentences express 'necessity, submission to some command or power.' *What am I to suffer? what is to become of me?*

εἰ μέν κ' ἐν ποταμῷ δυσκηδέα νύκτα φυλάσσω,
μή μ' ἄμυδις στίβη τε κακὴ καὶ θῆλυς ἐέρση
ἐξ ὀλιγηπελίης δαμάσῃ κεκαφηότα θυμόν·
αὔρη δ' ἐκ ποταμοῦ ψυχρὴ πνέει ἠῶθι πρό.
εἰ δέ κεν ἐς κλιτὺν ἀναβὰς καὶ δάσκιον ὕλην
θάμνοις ἐν πυκινοῖσι καταδράθω, εἴ με μεθείη
ῥῖγος καὶ κάματος, γλυκερὸς δέ μοι ὕπνος ἐπέλθοι,
δείδω, μὴ θήρεσσιν ἕλωρ καὶ κύρμα γένωμαι."
ὣς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι·
βῆ ῥ' ἴμεν εἰς ὕλην· τὴν δὲ σχεδὸν ὕδατος εὗρεν
ἐν περιφαινομένῳ· δοιοὺς δ' ἄρ' ὑπήλυθε θάμνους,

466. ἐν ποταμῷ: *at the river*, used of the place for an ambush in Σ 521, the river valley being included in the term. — **νύκτα φυλάσσω**: *keep watch through the night*, contrasted with καταδράθω 471. *Cf.* οὐδ' ἐθέλουσιν | νύκτα φυλασσέμεναι, καμάτῳ ἀδηκότες αἰνῷ Κ 311 f..

467 f. μὴ δαμάσῃ: the subjv. as in 356.—**θῆλυς**: prop. *giving suck* (θῆσθαι δ 89), hence *quickening*, *refreshing.* This form occurs eight times as fem. The adj. has here the inappositeness often found in fixed epithets (§ 1 *p*).

468. ἐξ: *after*, and so *in consequence of.* — **ὀλιγηπελίης**: the abstract subst. (*cf.* 457) occurs only here. — **κεκαφηότα θυμόν**: *after I have gasped out my life*, really an epexegesis of δαμάσῃ. The partic. is from a stem καπ- or καφ- (*cf.* ἀπὸ δὲ ψυχὴν ἐκάπυσσεν Χ 467), and occurs only in this phrase, here and Ε 698.

469. ψυχρή: pred. after πνέει. — **ἠῶθι πρό**: *in the morning early*, the second adv. restricting the first. So ζ 36, Λ 50. Similar are the phrases Ἰλιόθι πρό θ 581 *etc.*, Οὐρανόθι πρό Γ 3, where the πρό has local rather than temporal force.

471 f. εἰ μεθείη, ἐπέλθοι: *provided that, etc.*, necessary preliminaries to the first condition εἰ καταδράθω (*sink to sleep*). The verbs and subjs. of the two clauses stand in chiastic order (§ 2 *o*).

472. κάματος: *weariness* so excessive as to prevent sleep.

473. The second hemistich occurs also γ 271 (γενέσθαι), Ρ 151, Ε 488 (γένησθε), preceded respectively by οἰωνοῖσιν, Ἀργείοισιν, ἀνδράσι δυσμενέεσσιν.

474 = ζ 145. The usual form is ὧδε δέ οἱ κτλ., ο 204, σ 93, χ 338, ω 239, Ν 458, Ξ 23. *Cf.* κ 153 (μοί). — **δοάσσατο**: a defective Epic aor., equiv. in meaning to ἔδοξε.

475. Here follows, as in ο 205, not the usual inf., but an independent description of the carrying out of his resolve. See on 427 f.

476. περιφαινομένῳ: *a sightly place;* a partic. used as a neut. substantive. *Cf.* περισκέπτῳ ἐνὶ χώρῳ α 426.

ἐξ ὁμόθεν πεφυῶτας· ὁ μὲν φυλίης, ὁ δ' ἐλαίης.
τοὺς μὲν ἄρ' οὔτ' ἀνέμων διάη μένος ὑγρὸν ἀέντων,
οὔτε ποτ' ἠέλιος φαέθων ἀκτῖσιν ἔβαλλεν,
οὔτ' ὄμβρος περάασκε διαμπερές· ὣς ἄρα πυκνοὶ
ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς· οὓς ὑπ' Ὀδυσσεὺς
δύσετ'. ἄφαρ δ' εὐνὴν ἐπαμήσατο χερσὶ φίλῃσιν
εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἤλιθα πολλή,
ὅσσον τ' ἠὲ δύω ἠὲ τρεῖς ἄνδρας ἔρυσθαι
ὥρῃ χειμερίῃ, εἰ καὶ μάλα περ χαλεπαίνοι.
τὴν μὲν ἰδὼν γήθησε πολύτλας δῖος Ὀδυσσεύς,
ἐν δ' ἄρα μέσσῃ λέκτο, χύσιν δ' ἐπεχεύατο φύλλων.
ὡς δ' ὅτε τις δαλὸν σποδιῇ ἐνέκρυψε μελαίνῃ
ἀγροῦ ἐπ' ἐσχατιῆς, ᾧ μὴ πάρα γείτονες ἄλλοι,
σπέρμα πυρὸς σῴζων, ἵνα μή ποθεν ἄλλοθεν αὔοι,

477. **ἐξ ὁμόθεν**: *from the same spot*, *ἐξ ὁμοῦ* (§ 15 *e*). — **ὁ μέν, ὁ δέ**: *sc.* *ἦν*. — **φυλίης**: mentioned only here, and of doubtful identification. Perhaps it was a species of myrtle tree (Hehn).

478–480 = τ 440–442 (*τὴν μέν, οὔτε μιν ἠέλιος, πυκνή*), of the lair (λόχμη) of a wild boar. The passage here shows marks of imperfect adaptation. — **ὑγρόν**: adv. with *ἀέντων*, *damply blowing*, of rainy winds. — **διαμπερές**: *clear through*, *i.e.* to the ground beneath. This adv. must here be understood also with *ἔβαλλεν*.

481. **ἀλλήλοισιν ἐπαμοιβαδίς**: lit. *responsively to one another*, "with mutual interlacings." The adv. is equiv. to *ἐπαμειβόμενοι*.

483. *Cf.* τ 442 f. (*ἦεν, ἀτὰρ φύλλων ἐνέην κτλ.*). — **χύσις**: *deluge*. — **ἤλιθα πολλή**: *amply abundant*, closes the verse also ι 330, ξ 215, Λ 677 (acc.).

484. **ὅσσον τ' . . . ἔρυσθαι**: *as much as*, *i.e. enough to shield*. *Cf.* the use of *οἷός τε* with the infinitive. This use of the inf. with rels. is rare in Homer. 'The familiar const. of *ὥστε* occurs only twice.' M. 235.

485. **εἰ . . . χαλεπαίνοι**: *even though it should be bitter*, *i.e.* the weather. The verb is completely impersonal.

486 = ω 504, where *τήν* refers to Athene. Here, *sc.* *χύσιν*.

487. **ἐν μέσσῃ**: *sc.* *εὐνῇ* (482). — **λέκτο**: *laid himself*, from stem λεχ-.

489. **ἀγροῦ ἐπ' ἐσχατιῆς**: *in the country, at farthest remove*. So σ 358, and with the acc. after the prep. δ 517, ω 150. See on 238. — **πάρα**: equiv. to *παρέωσι*. — **ἄλλοι**: *besides*.

490. **ποθὲν ἄλλοθεν**: *some whence else*. The second adv. is in explanatory appos. to the first. *Cf.* *τηλόθεν*

ὣς Ὀδυσεὺς φύλλοισι καλύψατο. τῷ δ' ἄρ' Ἀθήνη
ὕπνον ἐπ' ὄμμασι χεῦ', ἵνα μιν παύσειε τάχιστα
δυσπονέος καμάτοιο φίλα βλέφαρ' ἀμφικαλύψας.

ἐξ ἀπίης γαίης η 25. — **αὔοι**: *have to get fire.* The opt. is used as though ἐνέκρυψε (488) were a hist. tense. But in similes, the gnomic aor. is usually treated as a primary tense.

492 f. χεῦε: sleep is conceived as a mist or cloud. — **παύσειε**: the subj. is ὕπνος, as shown by the gender of ἀμφικαλύψας below.

493. δυσπονέος: metaplastic gen. of δύσπονος. — The second hemistich is used also of sleep in ψ 17, with which *cf.* ἐπεὶ ἄρ βλέφαρ' ἀμφικαλύψῃ (*sc.* ὕπνος) υ 86.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Ζ.

Ὀδυσσέως ἄφιξις εἰς Φαίακας.

ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
ὕπνῳ καὶ καμάτῳ ἀρημένος· αὐτὰρ Ἀθήνη
βῆ ῥ' ἐς Φαιήκων ἀνδρῶν δῆμόν τε πόλιν τε,
οἳ πρὶν μέν ποτ' ἔναιον ἐν εὐρυχόρῳ Ὑπερείῃ,
ἀγχοῦ Κυκλώπων ἀνδρῶν ὑπερηνορεόντων,

Vs. 1–47. *Athene appears in a dream to Nausicaa, daughter of the Phaeacian king, and admonishes her to attend to the family washing on the morrow.*

1 = η 344. For the second hemistich, see on ε 171. The verse follows here most effectively the narrative of the last and crowning hardship of the hero on the sea.

2. ὕπνῳ . . . ἀρημένος: *cf.* the similar formula *καμάτῳ ἀδηκότας ἠδὲ καὶ ὕπνῳ* μ 281 (K 98). In both, *ὕπνος* means lack of sleep, sleepiness. The partic. *ἀρημένος* is paraphrased in the Schol. by *βεβλαμμένος*, and in one good Ms. *βεβαρημένος* is read instead.

3. The second hemistich occurs also ξ 43, λ 14 (nom.), preceded by *ἀλλοθρόων*, *Κιμμερίων*. — **Φαιήκων**: 'attributive apposition' with *ἀνδρῶν*, *i.e* equiv. to an adjective.

4. The first hemistich occurs also ο 226 (sing.). — **πρίν ποτε**: '*once upon a time.*' — **εὐρυχόρῳ**: *broad-spaced*, here, as in δ 635, of a country, not a city. — **Ὑπερείῃ**: *Overland*, a land of poetic fancy, in the vague West. See on ε 34. The same name in Z 457 denotes a Thessalian spring. — The poet, in describing the Phaeacians, prob. engrafted upon northern legend many prominent traits of the Ionian maritime peoples of his own time.

5. Κυκλώπων: a mythical race in this same unknown region, no more definitely located by the poet's fancy than Scheria or Hypereia. *Cf.* ι 105 ff., α 69 ff. A later geography establishes them in Sicily near Mt. Aetna, the Aetnaeos fratres of Verg. *Aen.* iii. 678. The Cyclopes of Homer are lawless cannibal shepherds, who live in mountain caves, without any of the elements of civilization. They

οἵ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδής,
εἷσεν δὲ Σχερίῃ ἑκὰς ἀνδρῶν ἀλφηστάων,
ἀμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας.
ἀλλ' ὁ μὲν ἤδη κηρὶ δαμεὶς Ἀϊδόσδε βεβήκειν,
Ἀλκίνοος δὲ τότ' ἦρχε, θεῶν ἄπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεά, γλαυκῶπις Ἀθήνη,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα.
βῆ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ᾧ ἔνι κούρῃ

are the exact opposites of the Phaeacians. — The second hemistich occurs also ρ 581, of the suitors at Ithaca.

6. **σινέσκοντο**: *kept harrying*, iterative impf. of σίνομαι. — **φέρτεροι**: Polyphemus boasts that the Cyclopes are stronger even than the gods, ι 276.

7. **ἔνθεν . . . ἄγε**: *thence removed and conducted.* *Cf.* βῆ δ' ἰέναι, τοὺς δ' ἔνθεν ἀναστήσας ἄγεν ἥρως K 179. Here the phrase is used of a migration, and that too by sea, since Scheria is thought of as an island. With this conception the name Nausithoüs and the character given to the whole people by the poet are in harmony.

8. **εἷσεν** (ἵζω) : *settled.* — **Σχερίῃ**: see on ε 34. For the poetic dat., *cf.* Δήλῳ 162. — **ἀνδρῶν ἀλφηστάων**: *gain-seeking* (ἀλφάνω *win*), *laborious men*, in contrast with the gods, who are ῥεῖα ζώοντες (ε 122). The phrase occurs also α 349 (dat.), ν 261 (acc.).

9. **ἔλασσε**: lit. *drave*, *i.e. ran* a wall.

10. **νηοὺς θεῶν** : an ideal feature of a city, though not an universal one. The number of sacred places which are expressly called temples is very small in Homer. With the exception of B 549, the temple of Athene at Athens, all mentioned in the *Iliad* are Asiatic. Even the sacred places of Scheria mentioned in 266, 291 f., are not called temples. — **ἐδάσσατο** : *divided up*, from δατέομαι.

11 = γ 410. — **κηρί** : here the personified genius of death. In the phrase φόνον καὶ κῆρα φέροντες δ 273 = θ 513, it is death in the abstract. — **Ἀϊδόσδε** : equiv. to Ἀΐδαο δόμονδε, as we have also εἰς Ἀΐδαο.

12. **ἦρχε** : *was ruling*, only here in Homer in this absolute meaning. — **θεῶν . . . εἰδώς** : the phrase expresses character as well as attainments, *of heavenly wisdom.* See on ε 9.

13. **τοῦ μὲν ἔβη** κτλ.: *it was to his house that the goddess went*, emphatic resumption of βῆ 3.

14 = θ 9. — **νόστον** : here plainly in the ultimate meaning *return home*, viz. to Ithaca. See on ε 344.

15. The first hemistich occurs also θ 277, Ξ 166. — **πολυδαίδαλον**: *highly-decorated ;* prob. mural frescoes are in the poet's mind.

κοιμᾶτ' ἀθανάτῃσι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
πὰρ δὲ δύ' ἀμφίπολοι, χαρίτων ἄπο κάλλος ἔχουσαι,
σταθμοῖιν ἑκάτερθε, θύραι δ' ἐπέκειντο φαειναί.
ἡ δ' ἀνέμου ὡς πνοιὴ ἐπέσσυτο δέμνια κούρης,
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς καί μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κούρῃ ναυσικλειτοῖο Δύμαντος,
ἥ οἱ ὁμηλικίη μὲν ἔην, κεχάριστο δὲ θυμῷ.
τῇ μιν ἐεισαμένη προσέφη γλαυκῶπις Ἀθήνη·
"Ναυσικάα, τί νύ σ' ὧδε μεθήμονα γείνατο μήτηρ;

16. φυὴν, εἶδος: see on ε 213.

17 = 213, θ 464. — **Ναυσικάα**: nautical names prevail among the Phaeacians. See on θ 111. The second part of this compound is best connected with *καίνυμαι*, *-κάστη*, *excelling*. — **Ἀλκινόοιο**: *Prowess-minded* (*ἀλκή*, *ἀλκί*); not without humor is the name given to the luxurious king.

18 f. παρά: *near by*, more definitely explained by *σταθμοῖιν ἑκάτερθε*. — **δύο ἀμφίπολοι**: a conventional number. *Cf.* the formula *οὐκ οἴη, ἅμα τῇ γε καὶ ἀμφίπολοι δύ' ἕποντο* α 331. Royal personages on the Attic stage had regularly two attendants. — **χαρίτων**: the Graces, like the Muses, have no definite number in Homer. Hypnus is to have to wife *χαρίτων μίαν ὁπλοτεράων*, | *Πασιθέην* Ξ 275 f. — For this second hemistich, *cf.* θ 457. Mistress surpasses maids in beauty.

19. σταθμοῖιν ϝεκάτερθεν: *at the door-posts*, *on either side*, within the chamber, to guard it. — **ἐπέκειντο**: lit. *lay up against*, sc. *σταθμοῖιν*, *i.e.* *were closed*.

20. ἀνέμου ὡς πνοιή: the *εἴδωλον* of Penelope's sister enters her chamber *παρὰ κληῖδος ἱμάντα* *past the bolt-strap*, *i.e.* 'through the key-hole' δ 802.

21 = δ 803, υ 32, ψ 4, Ψ 68, Ω 682, B 59 (*καί με*); with one exception (υ 32) of spiritual or divine presences. — **ὑπὲρ κεφαλῆς**: *i.e.* *at her head*, as dream-visions always stood. *Cf.* *ὄναρ κεφαλῆφιν ἐπέστη* K 496, *ὑπερστὰν* (*τὸ ὄνειρον*) *τοῦ Ἀρταβάνου* Hdt. vii. 17.

22. εἰδομένη κούρῃ: of an actual transformation. See on ε 51.

23. ὁμηλικίη: *equal age*, abstract for the concrete *ὁμῆλιξ* *person of equal age*, *mate*, as in γ 49. In *ὁμηλικίην ἐκέκαστο* β 158, the meaning is collective and plural, — *mates*, *fellows*. — With the second hemistich, *cf.* *τῷ ἐμῷ κεχαρισμένε θυμῷ* δ 71.

24. τῇ μιν ἐεισαμένη: this formula occurs elsewhere only in the *Iliad*, sometimes in masc. form, as B 22. In all cases the *μίν* is obj. of a following verb, the mid. partic. furnishing the reflexive idea. *Cf.* *τῷ δ' ἄρα εἰσάμενος* λ 241.

25. ὧδε μεθήμονα: to be *so lazy*, pred. to *σέ*. — **γείνατο μήτηρ**: one of

εἵματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα,
σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χρὴ καλὰ μὲν αὐτὴν
ἕννυσθαι, τὰ δὲ τοῖσι παρασχεῖν, οἵ κέ σ᾽ ἄγωνται·
ἐκ γάρ τοι τούτων φάτις ἀνθρώπους ἀναβαίνει
ἐσθλή, χαίρουσιν δὲ πατὴρ καὶ πότνια μήτηρ.
ἀλλ᾽ ἴομεν πλυνέουσαι ἅμ᾽ ἠοῖ φαινομένηφιν·
καί τοι ἐγὼ συνέριθος ἅμ᾽ ἕψομαι, ὄφρα τάχιστα
ἐντύνεαι, ἐπεὶ οὔ τοι ἔτι δὴν παρθένος ἔσσεαι·
ἤδη γάρ σε μνῶνται ἀριστῆες κατὰ δῆμον
πάντων Φαιήκων, ὅθι τοι γένος ἐστὶ καὶ αὐτῇ.

the many Homeric circumlocutions for the subst. verb. The question means "How is it that thou art such a born shirk?" *Cf.* ἐπεί σέ γε τοῖον ἐγείνατο Πηνελόπεια α 223, οὐδ᾽ ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ Ν 777; also Δ 400, Ε 800.

26. ἀκηδέα, σιγαλόεντα: the first adj. is pred. after κεῖται, the second is a fixed epithet of εἵματα, somewhat inconsistent with the situation (§ 1 *p*). *Cf.* ὅθι εἵματα σιγαλόεντα | πλύνεσκον Τρώων ἄλοχοι Χ 154 f., also ἐσθῆτα φαεινήν ζ 74, where Aristarchus annotated the epithet with τὴν φύσει λαμπράν.

27 f. ἵνα: *where, at which*, equiv. to ἐν ᾧ (γάμῳ). — **καλὰ . . . ἕννυσθαι**: *that thou thyself shouldst be well clothed.*

28. τὰ δὲ κτλ.: *and shouldst furnish the like*, sc. καλὰ εἵματα. — **οἵ κέ σ᾽ ἄγωνται**: of the bridegroom and his family bringing the bride into their own circle, as ἤγετο κούρην is used of the bridegroom's father in δ 10. Others understand the bridal procession or escort of later times.

29. ἐκ τούτων: *in consequence of this, i.e.* the wearing and bestowing of fair raiment. — **ἀναβαίνει**: *spreads among.*

30. ἐσθλή: a report *that is excellent*, the epithet in the position of strongest supplementary emphasis.— The second hemistich occurs also 154, ο 385, τ 462, and eight times in the *Iliad.*

31. ἴομεν πλυνέουσαι: subjv. and fut. participle. — The second hemistich occurs also δ 407, η 222, π 270, ξ 266 = ρ 435, Ι 682, Λ 685.

32. συνέριθος: *co-worker*, ἅπαξ λεγόμενον.

33. ἐντύνεαι: *mayest equip thyself*, aor. subjv. The last two syllables are pronounced with synizesis, as also in the following ἔσσεαι. — **δϝήν**: makes 'position.'

35. ὅθι . . . αὐτῇ: *where* (*sc.* ἐν οἷς) *thou thyself also hast thy lineage, i.e.* to which thy family too belongs. A marriage with a foreign prince would really be more acceptable both to Nausicaa and her family. — **τοὶ αὐτῇ**: for Attic σεαυτῇ (§ 24 *c*).

ἀλλ' ἄγ' ἐπότρυνον πατέρα κλυτὸν ἠῶθι πρὸ
ἡμιόνους καὶ ἅμαξαν ἐφοπλίσαι, ἥ κεν ἄγῃσιν
ζῶστρά τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα.
καὶ δὲ σοὶ ὧδ' αὐτῇ πολὺ κάλλιον ἠὲ πόδεσσιν
ἔρχεσθαι· πολλὸν γὰρ ἀπὸ πλυνοί εἰσι πόληος."
ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη
Οὔλυμπόνδ', ὅθι φασὶ θεῶν ἕδος ἀσφαλὲς αἰεὶ
ἔμμεναι. οὔτ' ἀνέμοισι τινάσσεται οὔτε ποτ' ὄμβρῳ
δεύεται οὔτε χιὼν ἐπιπίλναται, ἀλλὰ μάλ' αἴθρη

36. **ἀλλ' ἄγε**: *so come!* — **ἠῶθι πρό**: see on ε 469.

37. **ἡμιόνους**: the mule has a certain dignity in Homer. A pair of mules draws the wagon on which Hector's ransom is taken to Achilles and his body back to Ilios, Ω 150, et passim. Mules raced at Olympia for a century after 506 B.C., and Pindar celebrates victories in such races *Ol.* iv., v., vi. It is one of the audacious achievements of man that he Γᾶν . . . ἀποτρύεται . . . ἱππείῳ γένει πολεύων (*i.e.* ταῖς ἡμιόνοις ἀρόων) Soph. *Ant.* 339 f. — **ἥ κεν ἄγῃσιν**: a final rel. clause, which takes the fut. ind. in Attic. GMT. 568; M. 282.

38. **ζῶστρα, πέπλους**: the garments worn next the person by men and women respectively (see on ε 230). The first are usually called χιτῶνες. The short girdled χιτών is called ζῶμα in ξ 482. — **ῥήγεα**: *bedding;* here the epithet betokens a linen material, like our bed-sheet. In δ 297 f. the ῥήγεα καλὰ | πορφύρεα seem to be heavy rugs or mats, corresponding to our mattress. The same are thrown over a θρόνος in κ 352 f., a sort of movable upholstery.

39. The first four feet occur also ρ 583.

40. **πολλὸν ἀπό**: see on ε 350. — **πλυνοί**: *wash-tanks*, hollows in the earth walled in with stone. *Cf.* 86, and πλυνοὶ εὐρέες ἐγγὺς ἔασιν | καλοὶ λαΐνεοι X 153 f.

41 = α 319, E 133; *cf.* γ 371, η 78.

42. **φασί**: of oral tradition, without implying uncertainty. — **θεῶν ἕδος**: *cf.* ὄφρ' ἐς Ὄλυμπον ἵκωμαι, ἵν' ἀθανάτων ἕδος ἐστίν E 360. — **ἀσφαλὲς αἰεί**: *immutably ever.* Both are advs., judging from ὁ δ' ἔμπεδον ἀσφαλὲς αἰεὶ | θρώσκων O 683 f.

43. **ἔμμεναι**: *abides.* — **οὔτ' ἀνέμοισι κτλ.**: this description of an ideal Olympus, whose peak towers up above the clouds into the aether, has some features like that of Elysium δ 566 ff., and, like that, seems forced into its present place.

44. **ἐπιπίλναται**: *cometh nigh*, ἅπαξ λεγόμενον. — **ἀλλὰ μάλα**: *nay verily*, almost like ἀλλὰ μέν (μήν), strengthening the assertion.

πέπταται ἀνέφελος, λευκὴ δ' ἐπιδέδρομεν αἴγλη·
τῷ ἔνι τέρπονται μάκαρες θεοὶ ἤματα πάντα.
ἔνθ' ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρῃ.
  αὐτίκα δ' Ἠὼς ἦλθεν ἐύθρονος, ἥ μιν ἔγειρεν
Ναυσικάαν ἐύπεπλον· ἄφαρ δ' ἀπεθαύμασ' ὄνειρον,
βῆ δ' ἰέναι διὰ δώμαθ', ἵν' ἀγγείλειε τοκεῦσιν,
πατρὶ φίλῳ καὶ μητρί· κιχήσατο δ' ἔνδον ἐόντας.
ἡ μὲν ἐπ' ἐσχάρῃ ἧστο σὺν ἀμφιπόλοισι γυναιξὶν
ἠλάκατα στρωφῶσ' ἁλιπόρφυρα· τῷ δὲ θύραζε

45. **ἀνέφελος**: the lengthening of the first syllable is due either to the doubling of the following liquid in pronunciation (good Mss. have ἀνν-), or to the multiplicity of short syllables (§ 41 *g*). — **λευκὴ** κτλ.: *and bright is the gleam that runs o'er it.* The pfs. of the verse have the continuative force of the pres. See on ε 412.

47. **γλαυκῶπις**: the epith. is used for the proper name, as in Θ 406. See on ε 43. — **διεπέφραδε**: *admonished.* — This second hemistich occurs, with πάντα for κούρῃ, ρ 590, Υ 340.

Vs. 48–84. *Nausicaa begs a mule-team from her father, and drives to the wash-tanks at the river-side.*

48 f. **ἐύθρονος**: a distinctive epith. of Eos. It can hardly have any specific application, since Eos is not represented in art as throned. It must, like χρυσόθρονος, refer only to the general radiance of her appearance. A Scholiast, however, refers the epith. to her chariot. See on ε 1. — **μίν**: *her*, with the appositional name in the next verse. So N 315 f., Φ 249 f. *Cf.* α 194 f.

49. **ἀπεθαύμασε**: perhaps the ἀπο- lends intensive force, like d e- in d e m i r o r. *Cf.* ἀπομηνίσας Ἀγαμέμνονι Β 772, καρπὸν ἀπέχειν Plut. *Them.* xvii.

50. **διὰ δώματα**: *i.e.* from her θάλαμος in some remoter part of the palace, through corridors and doors to the men's hall, which here serves as a gathering place for the household.—**ἀγγείλειε**: *sc.* ὄνειρον. This she does not do directly, but makes a request based upon her dream (57–65).

51. The first hemistich occurs as such also Ξ 502.—**ἔνδον ἐόντας**: *i.e.* in the μέγαρον, as contrasted with the θάλαμος. The phrase more naturally contrasts with abroad. *Cf.* ε 58.

52. **ἐπ' ἐσχάρῃ**: *at the hearth*, which, in the palaces excavated at Tiryns, Mycenae, and Troy, occupied the center of the room. At Tiryns there were four columns about it to support the roof, and probably a clerestory. —The second hemistich occurs twelve times besides, only in the *Odyssey*.

53. *Cf.* 306, and, for the first hemistich, η 105, ρ 97. — **ἠλάκατα ἁλιπόρφυρα**: *sea-purple wool*, the ἰοδνεφὲς εἶρος of δ 135.

ἐρχομένῳ ξύμβλητο μετὰ κλειτοὺς βασιλῆας
ἐς βουλήν, ἵνα μιν κάλεον Φαίηκες ἀγαυοί.
ἡ δὲ μάλ' ἄγχι στᾶσα φίλον πατέρα προσέειπεν·
"πάππα φίλ', οὐκ ἂν δή μοι ἐφοπλίσσειας ἀπήνην
ὑψηλὴν εὔκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
ἐς ποταμὸν πλυνέουσα, τά μοι ῥερυπωμένα κεῖται;
καὶ δὲ σοὶ αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα
βουλὰς βουλεύειν καθαρὰ χροῒ εἵματ' ἔχοντα.
πέντε δέ τοι φίλοι υἷες ἐνὶ μεγάροις γεγάασιν,
οἱ δύ' ὀπυίοντες, τρεῖς δ' ἠίθεοι θαλέθοντες·
οἱ δ' αἰεὶ ἐθέλουσι νεόπλυτα εἵματ' ἔχοντες

54. μετὰ βασιλῆας: *to join the princes*, further explained by the next verse. These *βασιλεῖς*, or advisory princes, are included in the term *γέροντες* (*cf.* η 189). They banquet regularly in the palace of Alcinous (η 49 f.). According to θ 390, there were twelve of them.

55. ἵνα: *whither*, as in δ 821. So *ἔνθα* (47) *thither*. — **κάλεον**: the impf., with the feeling that the invitation was in force till the guest arrived. English uses the plpf. With this use of the impf., *cf.* that of the pres. as pf. in *ἀκούω, κελεύω*. — Usually it was the king who summoned the council.

57. πάππα: *cf.* *οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν* E 408. — **οὐκ ἂν ἐφοπλίσσειας**: *couldst thou not equip?* A question in a pleading tone. So *οὐκ ἂν ἡγήσαιο* η 22, *etc.* — **ἀπήνην**: a four-wheeled van, drawn by a pair of mules. *Cf.* *πρόσθε μὲν ἡμίονοι ἕλκον τετράκυκλον ἀπήνην* Ω 324.

59. ῥερυπωμένα: *soiled.* On the irregular reduplication, see § 25 *n*.

61. The first hemistich occurs also K 147 = 327. For the acc., see on η 50. — **χροΐ**: *on thy person*, locative dative. — **ἔχοντα**: for the acc. instead of the dat., as in *ἐόντα* above, see G. 928; H. 941. This partic. contains the main idea for us, to which *βουλεύειν* is subordinate, *to have clean raiment on when thou counsellest.* So *ἔχοντες* 64. — With the second hemistich, *cf.* *καθαρὰ χροῒ εἵματ' ἑλοῦσα* δ 750.

62. The second hemistich occurs also κ 5. The whole phrase is merely a poetical equivalent of *εἰσίν*.

63. οἱ δύο: part. appos. with *πέντε*, the numeral taking the dem. pron. (art.) as in Attic. So *ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, | τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέροιο, | τὴν δὲ μίαν χρυσέην* Υ 270 ff. — **τρεῖς**: prob. the athletes mentioned in θ 118 ff.

64. οἱ δέ: *now these*, *i.e.* the three unmarried brothers, who had no one but Nausicaa to care for their wardrobe.

ἐς χορὸν ἔρχεσθαι· τὰ δ' ἐμῇ φρενὶ πάντα μέμηλεν."
ὣς ἔφατ'· αἴδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
πατρὶ φίλῳ. ὁ δὲ πάντα νόει καὶ ἀμείβετο μύθῳ·
"οὔτε τοι ἡμιόνων φθονέω, τέκος, οὔτε τευ ἄλλου.
ἔρχευ, ἀτάρ τοι δμῶες ἐφοπλίσσουσιν ἀπήνην
ὑψηλὴν εὔκυκλον, ὑπερτερίῃ ἀραρυῖαν."
ὣς εἰπὼν δμώεσσιν ἐκέκλετο, τοὶ δὲ πίθοντο.
οἱ μὲν ἄρ' ἐκτὸς ἄμαξαν ἐύτροχον ἡμιονείην
ὥπλεον, ἡμιόνους θ' ὕπαγον ζεῦξάν θ' ὑπ' ἀπήνῃ.
κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινήν.
καὶ τὴν μὲν κατέθηκεν ἐυξέστῳ ἐπ' ἀπήνῃ,
μήτηρ δ' ἐν κίστῃ ἐτίθει μενοεικέ' ἐδωδὴν
παντοίην, ἐν δ' ὄψα τίθει, ἐν δ' οἶνον ἔχευεν
ἀσκῷ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' ἀπήνης.
δῶκεν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,

65. **χορόν**: the Phaeacians were lovers of the dance. *Cf.* θ 248.

66. **θαλερόν**: *ardent*, of marriage in the bloom of youth. So also *τέλος θαλεροῖο γάμοιο* υ 74. — **ἐξονομῆναι**: "to mention in so many words," *tell right out.*

67. **μύθῳ**: *aloud.* The dat. adds an adverbial and descriptive idea, like *ὀφθαλμοῖσιν* with a verb of seeing, or *χείρεσσι* with a verb of seizing.

68. **τεῦ**: *τινός.*

70. **ὑπερτερίῃ**: found only here; lit. an *over-part*, prob. a frame to increase the depth of the wagon-box when light and bulky loads were to be carried (*πρὸς τὸ πλείονα βάρη φέρειν* Schol.), an *over-box.* A smaller sized and movable box or basket is called *πείρινς* (acc. *πείρινθα*) ο 131, Ω 190.

71. **ἐκέκλετο**: *gave orders.*

72. **ἐκτός**: *outside*, *i.e.* in the *αὐλή.* — **ἄμαξαν** *κτλ.*: as in Ω 189.

73. **ὕπαγον**: *led under* the yoke, to which was already fastened the pole of the wagon. *Cf.* *ὕπαγε ζυγὸν ὠκέας ἵππους* Π 148. — **ζεῦξαν ὑπ' ἀπήνῃ**: *harnessed* (under the yoke) *to the wagon.* The last formula often stands for the whole process, as in γ 478.

74. **Ϝεσθῆτα**: collective for the whole 'washing,' the *εἵματα* of 58.

75. The first hemistich occurs also Ζ 473, of Hector and his helmet.

77. **ὄψα**: *cooked bits* of meat. See on ε 267. — **ἐν . . . ἔχευεν**: closes the verse also γ 40.

78. The first hemistich occurs also Γ 247, following *φέρον.* See on ε 265.

79=215 (*δῶκαν*). — **δῶκεν**: *sc.* *μήτηρ.* — **χρῡσέῃ**: the last two syllables are pronounced with synizesis. — **ληκύθῳ**:

εἵως χυτλώσαιτο σὺν ἀμφιπόλοισι γυναιξίν.
ἡ δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,
μάστιξεν δ' ἐλάαν· καναχὴ δ' ἦν ἡμιόνοιιν.
αἱ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτήν,
οὐκ οἴην, ἅμα τῇ γε καὶ ἀμφίπολοι κίον ἄλλαι.
αἱ δ' ὅτε δὴ ποταμοῖο ῥόον περικαλλέ' ἵκοντο,
ἔνθ' ἦ τοι πλυνοὶ ἦσαν ἐπηετανοί, πολὺ δ' ὕδωρ
καλὸν ὑπεκπρόρεεν μάλα περ ῥυπόωντα καθῆραι,

the name of a vase for ointments or for perfumes. 'It was usually of small size, and is found, with variations as to shape, in all periods of Greek art. At first, lekythoi seem to have been short and stout, and were ointment vases, used by athletes, like the alabastron: subsequently they are elongated in shape, are designed to contain perfumes, and are not expected to be moved about.' J. H. Wright in *Amer. Jour. of Archaeology*, ii. p. 387. *Cf.* Plate X.

80. εἵως χυτλώσαιτο: a purpose clause (see on ε 386). The meaning of the verb, which occurs only here in Homer, is clear from 96.

81. μάστιγα κτλ.: as in E 226 = P 479. — **σιγαλόεντα**: here of the polished leather. *Cf.* 38.

82. The first hemistich is part of the formulaic verse closing with τὼ δ' οὐκ ἀέκοντε πετέσθην γ 484. — **καναχή**: *rattling*, of yoke and wagon-pole shaken by the gait of the mules. *Cf.* οἱ δὲ πανημέριοι σεῖον ζυγόν γ 486. — **ἡμιόνοιιν**: *from the mules*, abl. genitive. *Cf.* τοῦ δ' ἦν ἑλκομένοιο κονίσαλος (*dust-whirl*) X 401, of Hector dragged at the chariot of Achilles.

83. ἄμοτον: *with spirit*. — **τανύοντο**: *stretched*, or *let themselves out*, in high speed. — **φέρον**: in chiastic and paratactic relation to τανύοντο, equiv. to φέρουσαι. The verb is better applicable to animals drawing the two-wheeled car, since more of the weight of the load then rested on their necks.

84 = τ 601 (οἴη), of Penelope. The formula is a variation on α 331 (cited on 18). — **κίον**: *went* on foot. *Cf.* 319 f. — **ἄλλαι**: *besides*. G. 966, 2; H. 705. Strictly the noun is in apposition to the pronoun.

Vs. 85–126. *Nausicaa and her maidens wash the clothing, then play ball while it is a-drying. Their cries awake Odysseus.*

86 ff. ἔνθα: treat as rel., or, what amounts to the same thing, regard 86 and 87 as a parenthesis. — **ἐπηετανοί**: *ever-filled*. The tanks seem to be thought of as connected with the river, so that a constant stream of water passed through them. — **πολύ**: pred., *in abundance*.

87. καλόν: attrib., with supplementary emphasis, as we might say "and clear water too." — **ὑπεκπρόρεεν**: *kept streaming away* (προ-) *from*

ἔνθ' αἵ γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης.
καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα
τρώγειν ἄγρωστιν μελιηδέα· ταὶ δ' ἀπ' ἀπήνης
εἵματα χερσὶν ἕλοντο καὶ ἐσφόρεον μέλαν ὕδωρ,
στεῖβον δ' ἐν βόθροισι θοῶς ἔριδα προφέρουσαι.
αὐτὰρ ἐπεὶ πλῦνάν τε κάθηράν τε ῥύπα πάντα,
ἑξείης πέτασαν παρὰ θῖν' ἁλός, ἧχι μάλιστα
λάιγγας ποτὶ χέρσον ἀποπλύνεσκε θάλασσα.
αἱ δὲ λοεσσάμεναι καὶ χρισάμεναι λίπ' ἐλαίῳ
δεῖπνον ἔπειθ' εἵλοντο παρ' ὄχθῃσιν ποταμοῖο,
εἵματα δ' ἠελίοιο μένον τερσήμεναι αὐγῇ.
αὐτὰρ ἐπεὶ σίτου τάρφθεν δμωαί τε καὶ αὐτή,

out the depths (ὑπεκ-). *Cf.* ὑπεκπροέλυσαν 88. — **ῥυπόωντα** : sc. εἵματα. — **καθῆραι** : lit. *for the cleansing of*. The inf. here expresses the result of a supposed trial. The water was abundant and clear enough *to cleanse, etc.* 'The [original] notion of purpose often passes into that of adaptation, possibility, necessity, *etc.*' M. 231.

88. ἔνθ' αἵ γε : apod. to 85. — **ὑπεκπροέλυσαν** : *loosed away from under* the yoke, *unharnessed.*

89. σεῦαν : *drave*, 1 aor. of σεύω.

90. ἄγρωστιν : *clover*, identified by some with *Cynodon dactylon* or 'dog-tooth,' by others with *Triticum repens*, 'couch-grass.'

91. μέλαν : not inconsistent with καλόν 87. Deep water looks dark, however clear.

92. βόθροισι : equiv. to πλυνοῖσι. — **θοῶς** κτλ. : the adv. qualifies στεῖβον, and is itself explained by ἔριδα προφέρουσαι *exhibiting rivalry*. The whole may be rendered *with swift and manifest rivalry*. *Cf.* θ 210.

93 f. πλῦναν, πέτασαν : sc. εἵματα. — **κάθηραν ῥύπα** : sc. ἀφ' εἱμάτων. *Cf.* ἀπὸ χροὸς ἱμερόεντος | λύματα πάντα κάθηρεν Ξ 170 f.

94. ἧχι μάλιστα : *where above all, just where.* *Cf.* ὅτῳ μάλιστα χρήσεται συνευνέτῃ *just what sort of a husband*, Eur. *Med.* 240.

95. λάιγγας . . . ἀποπλύνεσκε : *was wont to wash off the pebbles* as it dashed *upon the shore.* The verb implies the motion of the sea-waves on to the beach.

96. λίπ' ἐλαίῳ : *sleekly with oil.* λίπα is prob. an old instrumental or dat. case, now adverbial. Homeric usage is always with elision, but Thucydides has λίπα ἠλείψαντο i. 6. § 5.

97. ἔπειτα : *next*, of sequence in time.

98. εἵματα τερσήμεναι : *for the drying of the clothes, for the clothes to dry*, the inf. following μένον as in μένον δ' ἐπὶ ἕσπερον ἐλθεῖν α 422.

99. τάρφθεν : from τέρπω.

σφαίρῃ ταὶ δ' ἄρ' ἔπαιζον ἀπὸ κρήδεμνα βαλοῦσαι·
τῇσι δὲ Ναυσικάα λευκώλενος ἤρχετο μολπῆς.
οἵη δ' Ἄρτεμις εἶσι κατ' οὔρεα ἰοχέαιρα,
ἢ κατὰ Τηΰγετον περιμήκετον ἢ Ἐρύμανθον,
τερπομένη κάπροισι καὶ ὠκείῃς ἐλάφοισιν·
τῇ δέ θ' ἅμα νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
ἀγρονόμοι παίζουσι, γέγηθε δέ τε φρένα Λητώ
πασάων δ' ὑπὲρ ἥ γε κάρη ἔχει ἠδὲ μέτωπα,

100. δ' ἄρα: introduces the apod. to ἐπεί. The particles have an unusual third place in the sent., and thus σφαίρῃ is thrown into special emphasis; *at ball they then played.* — **κρήδεμνα**: *head-bands* (κάρα, δέω), *veils*, a combination of hood and shawl, long enough to encumber the arms. See on ε 232.

101. μολπῆς: *the sport*, *i.e.* the ball-playing accompanied by singing and dancing. *Cf.* θ 371 ff. Eustathius (p. 1553) tells us that Sophocles, in his play called Πλύντριαι (*Washerwomen*), took the role of Nausicaa himself, and displayed to great effect his skill with the ball.

102. οἵη δ' Ἄρτεμις: Nausicaa is like the virgin goddess of the chase in beauty, and in slender stature. *Cf.* 151 f., and μῆκος (*height*) δ' ἔπορ' (*bestowed*) Ἄρτεμις ἁγνή υ 71. Vergil imitates this comparison unhappily in his praise of the stately Dido, *Aen.* i. 498 ff. — **εἶσι**: this verb has present force in Homeric comparisons and general descriptions. *Cf.* 131 (§ 30 *h fin.*). — **ἰοχέαιρα**: *arrow-showering.* In favor of this derivation from ἰός and χέω, is such a phrase as βέλεα στονόεντα χέοντο Θ 159.

103. The long mountain ranges of the Laconian Taÿgetus and the Arcadian Erymanthus abounded in valleys well stocked with game.

105. κοῦραι κτλ.: this phrase is used of nymphs also in ι 154, Z 420; of the muses in B 598.

106. ἀγρονόμοι: *field-haunting. Cf.* οὔτ' ἄρα νυμφάων, αἵ τ' ἄλσεα καλὰ νέμονται Υ 8. — **παίζουσι**: *disport themselves* in the chase. Agamemnon θεᾶς | π α ί ζ ω ν κατ' ἄλσος ἐξεκίνησεν ποδοῖν | στικτὸν κεράστην ἔλαφον Soph. *El.* 566 ff. — **γέγηθε . . . Λητώ**: the introduction of the contentedly admiring mother is one of those temporary abandonments of the original purpose of a comparison, so common in Homer, in order to fill in the minor details of a scene which rises before the poet's vision. The lonely shepherd as witness of the great phenomena of nature — τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν Δ 455 — is a parallel case. The real point of the comparison is clear in 109.

107. ὑπέρ: adv. with the intrans. ἔχει, *overtops*, as in στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους Γ 210. See on ε 231. — **κάρη, μέτωπα**: accs. of specification.

ῥεῖά τ' ἀριγνώτη πέλεται, καλαὶ δέ τε πᾶσαι·
ὣς ἥ γ' ἀμφιπόλοισι μετέπρεπε παρθένος ἀδμής.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πάλιν οἰκόνδε νέεσθαι
ζεύξασ' ἡμιόνους πτύξασά τε εἵματα καλά,
ἔνθ' αὖτ' ἄλλ' ἐνόησε θεά, γλαυκῶπις Ἀθήνη,
ὡς Ὀδυσεὺς ἔγροιτο ἴδοι τ' εὐώπιδα κούρην,
ἥ οἱ Φαιήκων ἀνδρῶν πόλιν ἡγήσαιτο.
σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια·
ἀμφιπόλου μὲν ἄμαρτε, βαθείῃ δ' ἔμβαλε δίνῃ·
αἱ δ' ἐπὶ μακρὸν ἄυσαν· ὁ δ' ἔγρετο δῖος Ὀδυσσεύς,
ἑζόμενος δ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν·
"ὤ μοι ἐγώ, τέων αὖτε βροτῶν ἐς γαῖαν ἱκάνω;
ἦ ῥ' οἵ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,

108. καλαὶ δέ τε πᾶσαι: parataxis, instead of a concessive clause; *and yet all are fair.*

110. The first hemistich occurs also η 18, κ 275 (-λον); the second Ζ 189 (νέοντο).

111. ζεύξασα, πτύξασα: preliminaries to νέεσθαι above, which as yet is merely in the thoughts (ἔμελλε) of Nausicaa. *Cf.* 252 f.

112. See on ε 382.

113. ὡς: *namely how*, explaining ἄλλο above.

114. ἥ: *and how she; sc.* ὡς. — **πόλιν**: acc. of limit of motion, as in η 22, ο 82. Elsewhere this subst. has a prep. with the accusative. M. 140, 4.

115. ἔπειτα: as in 97. The act is suggested by Athene. — **βασίλεια**: *princess*, of a king's daughter.

116. ἀμφιπόλου μέν: the chiastic relation to the previous sent. produces here something of the effect of epanalepsis (§ 2 *p*). *Cf.* ἕλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια· | νευρὴν μὲν μαζῷ πέλασεν Δ 122 f.

117. ἐπὶ μακρόν: *over a long distance, afar, i.e. loudly.* What strikes the ear is measured by the eye. *Cf.* the formula τῷ δ' ἐπὶ μακρὸν ἄυσε Ε 101 *etc.*, where τῷ is dat. of reference; also ἐπὶ πολλὸν ἑλίσσεται Ψ 320. — The second hemistich is used again ν 187, where Odysseus awakes on Ithaca.

118. ἑζόμενος: *sitting up* on his couch of leaves. *Cf.* ἕζετο δ' ὀρθωθεὶς Β 42, of Agamemnon roused from sleep.

119 = ν 200. — **τέων**: Att. τίνων. — In this and the following questions, Leucothea's words ε 344 f. are no longer in mind.

120 f. = ι 175 f., ν 201 f. *Cf.* θ 575 f. — **ἦ, ἦε**: equiv. to Attic πότερον . . . ἤ (§ 3 *m*). — **ὑβρισταί τε καὶ ἄγριοι**: this phrase finds its (chiastic) opposite in σφὶν . . . θεουδής, and οὐδὲ δίκαιοι

ἦε φιλόξεινοι καί σφιν νόος ἐστὶ θεουδής;
ὥς τέ με κουράων ἀμφήλυθε θῆλυς ἀυτή,
νυμφάων, αἳ ἔχουσ᾽ ὀρέων αἰπεινὰ κάρηνα
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἦ νύ που ἀνθρώπων εἰμὶ σχεδὸν αὐδηέντων.
ἀλλ᾽ ἄγ᾽ ἐγὼν αὐτὸς πειρήσομαι ἠδὲ ἴδωμαι."
  ὣς εἰπὼν θάμνων ὑπεδύσετο δῖος Ὀδυσσεύς,
ἐκ πυκινῆς δ᾽ ὕλης πτόρθον κλάσε χειρὶ παχείῃ
φύλλων, ὡς ῥύσαιτο περὶ χροῒ μήδεα φωτός.
βῆ δ᾽ ἴμεν ὥς τε λέων ὀρεσίτροφος ἀλκὶ πεποιθώς,
ὅς τ᾽ εἶσ᾽ ὑόμενος καὶ ἀήμενος, ἐν δέ οἱ ὄσσε
δαίεται· αὐτὰρ ὁ βουσὶ μετέρχεται ἢ ὀίεσσιν

in *φιλόξεινοι*. *δίκαιοι* might therefore be rendered by *civilized*. — **θεουδής**: shows compensative lengthening for *θεοδϝης* (§ 41 *j β*).

122. ὥς τε κουράων: *as from maidens*, particle of comparison with abl. genitive. *Cf.* *ὥς τε γὰρ ἠελίου αἴγλη πέλεν* δ 45. — **ἀμφήλυθε**: *envelopes*. — **θῆλυς**: *feminine*, *i.e.* a *high*, *shrill* cry. See on ε 467.

123. The second hemistich occurs also Υ 58. *Cf.* Υ 8, cited on 106. — **νυμφάων**: abrupt after *κουράων*, where we expect disjunction by means of *ἤ*.

124 = Υ 9.

125. ἦ νύ που: *verily now I think;* a return to the idea of 122. — **αὐδηέντων**: see on ε 334. The adj. implies the contrast afforded by *νυμφάων* above.

126. αὐτός: *in person;* the faint contrast being with the passive act of hearing. — **πειρήσομαι ἠδὲ ἴδωμαι**: the two verbs are thus joined in formula θ 213, φ 159. Here the first is prob. future. A subjv. follows a fut. also in *δύσομαι καὶ φαείνω* μ 383. A fut. follows a subjv. in β 222.

Vs. 127–197. *Odysseus becomes the suppliant of Nausicaa.*

127. θάμνων: abl. gen. with *ὑπεδύσετο* *came forth from under*. So *κακῶν δ᾽ ὑποδύσεαι ἤδη* υ 53. For the acc. with this verb, *cf.* ε 481 f.; with *ὑπήλυθε*, ε 476.

129. φύλλων: a sort of gen. of material, having the force of an adj. with *πτόρθον* repeated; *a leafy bough*. So *αἰγείρων* 292. — **ὡς ῥύσαιτο**: *that it might hide*, elsewhere of defensive armor. — **περὶ χροΐ**: when worn *round his person*. *Cf.* *ζώσατο μὲν ῥάκεσιν* (*with rags*) *περὶ μήδεα* σ 67.

130. For the component parts of this verse, *cf.* Μ 299, Ρ 61, also *λέων ὣς ἀλκὶ πεποιθώς* as second hemistich Ε 299. — **ἀλκί**: a metaplastic dat., parallel with *ἀλκῇ*, found only here in the *Odyssey*. But see on *Ἀλκίνοος* 17.

131. εἶσι: *goes;* pres., as in 102.

132 f. δαίεται: *blaze;* sing. verb

ἠὲ μετ᾽ ἀγροτέρας ἐλάφους· κέλεται δέ ἑ γαστὴρ
μήλων πειρήσοντα καὶ ἐς πυκινὸν δόμον ἐλθεῖν·
ὣς Ὀδυσεὺς κούρῃσιν ἐυπλοκάμοισιν ἔμελλεν
μίξεσθαι γυμνός περ ἐών· χρειὼ γὰρ ἵκανεν.
σμερδαλέος δ᾽ αὐτῇσι φάνη κεκακωμένος ἅλμῃ,
τρέσσαν δ᾽ ἄλλυδις ἄλλη ἐπ᾽ ἠιόνας προυχούσας.
οἴη δ᾽ Ἀλκινόου θυγάτηρ μένε· τῇ γὰρ Ἀθήνη
θάρσος ἐνὶ φρεσὶ θῆκε καὶ ἐκ δέος εἵλετο γυίων.
στῆ δ᾽ ἄντα σχομένη· ὁ δὲ μερμήριξεν Ὀδυσσεύς,
ἢ γούνων λίσσοιτο λαβὼν ἐυώπιδα κούρην,

with neut. dual subject. — **μετέρχεται**: *goes among* the cattle of fold or pasture (for the dat., *cf.* 222), but *in chase of* the wild deer (*μετά* with acc.).

133. ἀγροτέρας: almost like *ἀγρονόμους* (see on 106). The suffix has contrasting, not comparative force (§ 22 *c*; M. 122). — **κέλεται** *κτλ.*: *cf.* *κέλεται δέ ἑ θυμὸς ἀγήνωρ* M 300, likewise in a lion-simile.

134 = M 301. — Extreme hunger drives the lion to come in from the fields, when about to attack the flocks, and venture even (*καί*) into their folds.

135. ὣς: the point of comparison lies in the necessity which drives to some extraordinary course. — **ἔμελλε**: *was minded*, as in 110.

136. μίξεσθαι: *to mingle with, approach.* — Polygnotus painted this scene. Pausanias (i. 22. 6) mentions the painting in connection with those which adorned the North wing of the Propylaea at Athens: *ἔγραψε δὲ καὶ πρὸς τῷ ποταμῷ, ταῖς ὁμοῦ Ναυσικᾷ πλυνούσαις ἐφιστάμενον Ὀδυσσέα, κατὰ τὰ αὐτὰ καθὰ δὴ καὶ Ὅμηρος ἐποίησε.* — **ἵκανεν**: *sc.* *μίν*. It is the verb which is omitted in *τίπτε δέ σε χρεώ* α 225.

137. σμερδαλέος: perhaps the foregoing lion-simile induces the rather overdrawn epithet (*cf.* *σμερδαλέω δὲ λέοντε* Σ 579). The Scholia mention two attempts to soften the expression: *λευγαλέος* (author unknown), and the *ἀργαλέος* of Zenodotus. Both are characterized by Aristarchus with *κακῶς*. — **κεκακωμένος**: causal; *so disfigured was he.*

138. τρέσσαν . . . ἄλλη: *cf.* *ἔτρεσαν ἄλλυδις ἄλλος* Λ 745, likewise a first hemistich, and *διέτρεσαν ἄλλυδις ἄλλος* Λ 486, a second hemistich. See on ε 71. — **ἠιόνας προὐχούσας**: *jutting spits* of coast land at the mouth of the river.

141. στῆ ἄντα: *faced him.* — **σχομένη**: lit. *checking herself* from flight with her maids, *i.e. firmly.* — The second hemistich occurs also ρ 235.

142. *Cf.* *ἢ γούνων λίσσοιτο προσαΐξας Ὀδυσῆα* χ 337. — **γούνων**: part. gen. with *λαβών*.

ἢ αὔτως ἐπέεσσιν ἀποσταδὰ μειλιχίοισιν
λίσσοιτ', εἰ δείξειε πόλιν καὶ εἵματα δοίη.
ὧς ἄρα οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
λίσσεσθαι ἐπέεσσιν ἀποσταδὰ μειλιχίοισιν,
μή οἱ γοῦνα λαβόντι χολώσαιτο φρένα κούρη.
αὐτίκα μειλίχιον καὶ κερδαλέον φάτο μῦθον·
"γουνοῦμαί σε, ἄνασσα· θεός νύ τις, ἦ βροτός ἐσσι;
εἰ μέν τις θεός ἐσσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
Ἀρτέμιδί σε ἐγώ γε, Διὸς κούρῃ μεγάλοιο,
εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐίσκω·
εἰ δέ τίς ἐσσι βροτῶν, οἳ ἐπὶ χθονὶ ναιετάουσιν,
τρὶς μάκαρες μὲν σοί γε πατὴρ καὶ πότνια μήτηρ,

143. αὔτως: equiv. to *ὡσαύτως*, *just as he was*, *merely*, explained by *ἀποσταδά* (§ 24 *h*).

144. εἰ δείξειε, δοίη: *if haply etc.*, really the wish in the mind of Odysseus, the contents of *ἐπέεσσιν μειλιχίοισιν*. Render *to show*, *to give*. *Cf.* 178, and see on ε 417 *fin.*

145. See on ε 474.

148. μειλίχιον καὶ κερδαλέον: *gentle and winning*. These qualities are combined in the speech of Odysseus which follows to a degree which modern literature nowhere so happily secures, unless it be in Portia's 'The quality of mercy is not strained,' *etc.*, *Merchant of Venice*, Act iv.

149. γουνοῦμαι: *I supplicate*, with complete loss of original meaning, since he stands aloof. So δ 433, κ 521. — **ἄνασσα**: elsewhere addressed only to the goddesses Demeter and Athene. —**θεός νύ τις**: an assertion, with alternative in the form of a question following, as in *ἔπος τί κε μυθησαίμην*, | *ἦ αὐτὸς κεύθω*; φ 193 f.

150. τοὶ κτλ.: see on ε 169, and *cf.* 153 for the formula of contrast.

151. Ἀρτέμιδι: see on 102. — The final vowel is here treated as long (see on ε 415).— The second hemistich occurs also 323, ω 521, Z 304, 312, I 502 (-ραι), 536, K 296.

152 = B 58 (*ἐῴκει*), of the dream-god's resemblance to Nestor. —**εἶδος, μέγεθος, φυήν**: *looks* (*features*), *stature*, *shape*. See on 102, 230. — **ἄγχιστα ἐίσκω**: *I think thee nearest like.*

153. εἰ . . . οἵ: as in Z 142; *τοί* is never found after a long syllable ending with a consonant. *Cf.* 150. — **ναιετάουσιν**: the uncontracted form without assimilation of vowels is rare (§ 29 *b*) in our ordinary texts, but is restored by such editors as Nauck and Cauer wherever possible.

154 f. τρὶς μάκαρες: as in ε 306. — **σοί γε**: *in thy case*, dat. of reference. *Cf.* *εἵνεκα σεῖο* 156, qui te genuere beati | et frater felix Ovid. *Met.* iv. 322 f.

τρὶς μάκαρες δὲ κασίγνητοι· μάλα πού σφισι θυμὸς
αἰὲν ἐυφροσύνῃσιν ἰαίνεται εἵνεκα σεῖο,
λευσσόντων τοιόνδε θάλος χορὸν εἰσοιχνεῦσαν.
κεῖνος δ' αὖ πέρι κῆρι μακάρτατος ἔξοχον ἄλλων,
ὅς κέ σ' ἐέδνοισι βρίσας οἶκόνδ' ἀγάγηται.
οὐ γάρ πω τοιόνδε ἴδον βροτὸν ὀφθαλμοῖσιν,
οὔτ' ἄνδρ' οὔτε γυναῖκα· σέβας μ' ἔχει εἰσορόωντα.
Δήλῳ δή ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ
φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα·

156. **ἐυφροσύνῃσιν**: *with pleasure;* the pl. of a habitual feeling.

157. **λευσσόντων**: *as they see*, the gen. of the partic. in a free continuation of σφίσι θυμός. Other instances of the gen. after a dat. pron. are ι 257, 459, ξ 527, ρ 232, χ 18. See on δ 646, where the gen. follows an acc. pron., as in Υ 414. Such gens. show the initial phases of the independent gen. absolute (§ 3 *f a fin.*). — **εἰσοιχνεῦσαν**: the verb is a frequentative of οἴχομαι. It agrees here with the natural rather than the grammatical gender of θάλος. *Cf.* φίλον θάλος, ὃν τέκον αὐτή, Hecabe to the dead Hector X 87.

158. **πέρι κῆρι**: see on ε 36. — **ἔξοχον ἄλλων**: see on ε 118.

159. **ἐέδνοισι βρίσας** (βρίθω): *prevailing with his gifts, i.e.* outbidding (lit. *outweighing*) his competitors. *Cf.* ὁ γὰρ περιβάλλει ἅπαντας | μνηστῆρας δώροισι καὶ ἐξώφελλεν (*greatly increased*) ἔεδνα ο 17 f., of Eurymachus' efforts to win Penelope. The Homeric bride is purchased. — **ἀγάγηται**: see on 28.

160. **τοιόνδε βροτόν**: with deictic -δε, as in 157.

161 = δ 142 (-όωσαν); Helen, as she sees Telemachus. For the second hemistich, see on θ 384.

162. **τοῖον**: *in such manner.*

163. **ἔρνος**: *sapling*, with independent roots, whereas θάλος (157) is the fresh *shoot* or twig on the tree. — **ἀνερχόμενον**: *cf.* ἀνήλυθεν 167, ὁ δ' ἀνέδραμεν ἔρνεϊ ἶσος Σ 56. — The palm was one of the traditional features of the sacred isle. *Cf.* ἃ (*sc.* Ἄρτεμις) παρὰ Κύνθιον ὄχθον οἰκεῖ φοίνικά θ' ἁβροκόμαν Eur. *Iph. Taur.* 1099. The elder Pliny says this sacred palm was still to be seen on Delos, according to the local tradition: nec non palma Deli ab eiusdem Dei (*sc.* Apollinis) aetate conspicitur *N. H.* xvi. 44, 89. Cicero gracefully scoffs at this tradition in nisi forte . . . quod Homericus Ulixes Deli se proceram et teneram palmam vidisse dixit, hodie monstrant eandem. The palm is not mentioned in the *Iliad*, and the admiration for it evinced by this comparison shows that it was comparatively new to the poet. *Cf.* 'This thy stature is like to a palm-tree' *Song of Sol.* vii. 7.—The sacred island,

ἦλθον γὰρ καὶ κεῖσε, πολὺς δέ μοι ἕσπετο λαός,
τὴν ὁδόν, ᾗ δὴ μέλλεν ἐμοὶ κακὰ κήδε' ἔσεσθαι.
ὣς δ' αὔτως καὶ κεῖνο ἰδὼν ἐτεθήπεα θυμῷ
δήν, ἐπεὶ οὔ πω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης,
ὡς σέ, γύναι, ἄγαμαί τε τέθηπά τε, δείδια δ' αἰνῶς
γούνων ἅψασθαι· χαλεπὸν δέ με πένθος ἱκάνει.
χθιζὸς ἐεικοστῷ φύγον ἤματι οἴνοπα πόντον·
τόφρα δέ μ' αἰεὶ κῦμα φόρει κραιπναί τε θύελλαι
νήσου ἀπ' Ὠγυγίης. νῦν δ' ἐνθάδε κάμβαλε δαίμων,
ὄφρ' ἔτι που καὶ τῇδε πάθω κακόν· οὐ γὰρ ὀίω
παύσεσθ', ἀλλ' ἔτι πολλὰ θεοὶ τελέουσι πάροιθεν.

and the altar of the prophetic Apollo, are no idle features in the comparison. The poet makes the beauty of Nausicaa produce a religious impression on Odysseus.

164. πολὺς . . . λαός: the combined Achaean host, on their way to Troy. It was at this time, acc. to a Scholiast, that the Οἰνότροποι, daughters of king Anius of Delos, were transformed by Dionysus into doves, to escape the violence of the Achaeans. The story was told in a lost *Prayer* of Simonides of Ceos. *Cf.* Ovid *Met.* xiii. 632 ff.

165. τὴν ὁδόν: *on that journey* to capture Troy. The acc. is cognate with ἦλθον. So γ 316, ι 261. *Cf.* θ 107, ὁδὸν ἡγήσασθαι κ 263. — **ᾗ . . . ἔσεσθαι**: the reference must be to the wanderings, showing that ὁδόν includes the return home.

166. ὣς δ' αὔτως: *and in the same way.* The phrase here looks forward and anticipates ὡς 168, and is equiv. to οὕτω δ' ὡσαύτως (§ 24 *j*). — **ἐτεθήπεα**: *I was amazed;* plpf. from the poetical and defective stem ταφ- or θαπ-, found also in the second aorist. *Cf.* 168.

167. δόρυ: *shaft;* prob. the original meaning, but found only here of the trunk of a growing tree (δένδρεον). See on ε 243. It is aptly applied to the tapering palm with its small tufted top.

168. τέθηπα: intr., as in 166. — **δείδια δ' αἰνῶς**: the same verse-close occurs in N 481, Ω 358 (δείδιε).

169. δέ: *and yet;* parataxis, with concessive force, as in 108.

170. ἐεικοστῷ: see on ε 34.

171. τόφρα: *so long*, twenty days. — **θύελλαι**: the vivid remembrance of Poseidon's storm obscures that of Calypso's fair wind ε 268–281.

172. κάμβαλε: *cast ashore;* a softer enunciation for κάββαλε (§ 12 *h*).

173. ἔτι καὶ τῇδε: *yet here too;* of place, like ἔτι καὶ νῦν of time.

174. παύσεσθαι: *sc.* κακόν as subj., the pl. of which is to be understood with πολλά. — **πάροιθεν**: *before that, i.e.* πάρος κακὸν παύσασθαι. He does

ἀλλά, ἄνασσ', ἐλέαιρε· σὲ γὰρ κακὰ πολλὰ μογήσας
ἐς πρώτην ἱκόμην, τῶν δ' ἄλλων οὔ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν.
ἄστυ δέ μοι δεῖξον, δὸς δὲ ῥάκος ἀμφιβαλέσθαι,
εἴ τί που εἴλυμα σπείρων ἔχες ἐνθάδ' ἰοῦσα.
σοὶ δὲ θεοὶ τόσα δοῖεν, ὅσα φρεσὶ σῇσι μενοινᾷς,
ἄνδρα τε καὶ οἶκον, καὶ ὁμοφροσύνην ὀπάσειαν
ἐσθλήν· οὐ μὲν γὰρ τοῦ γε κρεῖσσον καὶ ἄρειον,
ἢ ὅθ' ὁμοφρονέοντε νοήμασιν οἶκον ἔχητον
ἀνὴρ ἠδὲ γυνή· πόλλ' ἄλγεα δυσμενέεσσιν,

not despair of its ceasing sometime, only not here (τῇδε).

175 f. **σέ**: construe with ἐς πρώτην below. This priority in suppliant address establishes a special relation between the parties. *Cf.* η 301, θ 462.

176 f. *Cf.* η 25 f.

177. **τήνδε πόλιν**: the formula is not quite so appropriate here as in η 26, where Odysseus is entering the city, but a city might naturally be inferred to be near, whence the maidens could have come. *Cf.* 191, 195.

178. **ἄστυ**: the word etymologically denotes the city as a collection of habitations, while πόλις is rather the central stronghold of an inhabited region. But metrical demands usually determine in Homer the use of one rather than the other. *Cf.* 3, 9; ξ 472 ff., and φράζεο νῦν ὅππως κε πόλιν καὶ ἄστυ σαώσεις Ρ 144, Χ 433 f.

179. **εἴλυμα σπείρων**: *a wrapper for the clothes.* He is not so bold as to ask for the clothes themselves.

180. *Cf.* tantum tibi boni di immortales duint, quantum tu tibi optes Plaut. *Pseud.* iv. 1, 25. — **φρεσὶ μενοινᾷς**: *cf.* the English 'heart's desire.'

181. **ὀπάσειαν**: *may they bestow.*

182. **οὐ μέν**: sc. ἐστί. — **τοῦ γε**: looks forward to and is explained by the next sentence. — **κρεῖσσον, ἄρειον**: neut. adjs. as substs.; *a better and more excellent thing.* "There is nothing better or more excellent."

183. **ἢ ὅτε**: introduces the explanation of τοῦ γε, and repeats the influence of the comparative; *than this, namely than when.* So οὔτις τοῦδε νόος καὶ μῆτις ἀμείνων, | ἢ αὐτοσχεδίῃ (*at close quarters*) μῖξαι χεῖρας Ο 509 f. So quid hoc tota Sicilia est clarius quam omnes convenisse? Cic. *Verr.* iv. 35 (77). — **οἶκον ἔχητον**: *conduct a home,* '*keep house.*' With this domestic sentiment, *cf.* ἥπερ μεγίστη γίγνεται σωτηρία, | ὅταν γυνὴ πρὸς ἄνδρα μὴ διχοστατῇ Eur. *Med.* 14 f.

184. **πόλλ' ἄλγεα**: in appos. to the thought of the previous sentence, and with exclamatory force.

χάρματα δ' εὐμενέτῃσι, μάλιστα δέ τ' ἔκλυον αὐτοί."
τὸν δ' αὖ Ναυσικάα λευκώλενος ἀντίον ηὔδα·
"ξεῖν', ἐπεὶ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας·
Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν,
ἐσθλοῖς ἠδὲ κακοῖσιν, ὅπως ἐθέλῃσιν, ἑκάστῳ·
καί που σοὶ τάδ' ἔδωκε, σὲ δὲ χρὴ τετλάμεν ἔμπης·
νῦν δ', ἐπεὶ ἡμετέρην τε πόλιν καὶ γαῖαν ἱκάνεις,
οὔτ' οὖν ἐσθῆτος δευήσεαι οὔτε τευ ἄλλου,
ὧν ἐπέοιχ' ἱκέτην ταλαπείριον ἀντιάσαντα.
ἄστυ δέ τοι δείξω, ἐρέω δέ τοι οὔνομα λαῶν.
Φαίηκες μὲν τήνδε πόλιν καὶ γαῖαν ἔχουσιν,
εἰμὶ δ' ἐγὼ θυγάτηρ μεγαλήτορος Ἀλκινόοιο,
τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος τε βίη τε."
ἦ ῥα καὶ ἀμφιπόλοισιν ἐυπλοκάμοισι κέλευσεν·

185. **μάλιστα . . . αὐτοί**: *but they themselves hear most about it* in their own hearts' utterances. The full delight of such nuptial harmony neither jealous enemies nor well-wishing friends can fully appreciate. — **ἔκλυον**: gnomic aor., *hear about, i.e. realize, know*, αἰσθάνονται (Schol.). *Cf.* μάλιστα δὲ καὐτὸς ἀνέγνω [νόον ἐσθλόν] Ν 734.

187. **ἐπεὶ . . . ἔοικας**: as in υ 227, where, however, a following τοὔνεκα corresponds to ἐπεί. Here the justification of the truth implied, that misfortune does not necessarily betoken baseness in a man, is so extended (188–190), that the ἐπεί is taken up anew in 191 with a different thought, and the conclusion follows with οὖν in 192.

188 f. **αὐτός**: *himself, i.e. alone.* — **ὄλβον**: *prosperity, good fortune;* in the *Iliad* always wealth. — For the thought,—the arbitrary dispensation of life's good and evil, *cf.* δ 236 f., ξ 444 f., Ω 527 ff.

189. The second hemistich follows ἀνδράσιν ἀλφηστῇσιν in α 349.

190. **καί**: construe with σοί, *to thee also.* — The second hemistich occurs also γ 209 (νῦν δέ).

191. **νῦν δέ**: *but in the present case.*

192 = ξ 510 (τῷ οὔτ').

193 = ξ 511. — **ὧν**: *sc.* μὴ δεύεσθαι, = τυγχάνειν. — **ἀντιάσαντα**: *when he meets us.*

197. **τοῦ δ' ἐκ**: with ἔχεται, *from this one depends, i.e. on this one devolves. Cf.* Ἀλκινόου δ' ἐκ τοῦδ' ἔχεται ἔργον τε ἔπος τε λ 346. — **κάρτος τε βίη τε**: *the mighty strength*, as in δ 415.

Vs. 198–251. *At the command of Nausicaa, her maidens supply the wants of Odysseus.*

“ στῆτέ μοι, ἀμφίπολοι· πόσε φεύγετε φῶτα ἰδοῦσαι;
ἦ μή πού τινα δυσμενέων φάσθ' ἔμμεναι ἀνδρῶν;
οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός, οὐδὲ γένηται,
ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται
δηιοτῆτα φέρων· μάλα γὰρ φίλοι ἀθανάτοισιν.
οἰκέομεν δ' ἀπάνευθε πολυκλύστῳ ἐνὶ πόντῳ,
ἔσχατοι, οὐδέ τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος.
ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἱκάνει,
τὸν νῦν χρὴ κομέειν· πρὸς γὰρ Διός εἰσιν ἅπαντες

199. **ἰδοῦσαι**: *at sight of.*

200. **ἦ μή που φάσθε**: *ye surely cannot think, I hope.* The ἦ μή is like the Attic ἆρα μή. *Cf.* ἦ μή τίς σευ μῆλα βροτῶν ἀέκοντος ἐλαύνει; ι 405, the only other instance of the usage in Homer. The μή expresses incredulity (M. 358 *c*). — **τινὰ δυσμενέων ἀνδρῶν**: *some ill-wishing man,* pred. after ἔμμεναι.

201 f. **οὐκ ἔσθ' οὗτος ἀνήρ**: *that man does not exist.* The ὅδε of 206 shows that the pronoun here has no specific reference. — **διερὸς βροτός**: *a living mortal,* emphatic appos. to ἀνήρ, to contrast the weakness of any human enemy with the might of the immortal gods, who protect the Phaeacians (203). διερός is a word of doubtful meaning. It occurs besides only in ι 43 in Homer, where διερῷ ποδὶ φευγέμεν seems to mean *to flee with nimble foot.* The Schol. paraphrase it with ζῶν, and find therein a contrast to γένηται, the born with the yet unborn. Its later meaning is *moist* or *fluid,* and a Schol. notes that moisture and heat characterize life in distinction from death. *Cf.* the 'quick and dead' of *Acts* x. 42 *etc.* — **οὐδὲ γένηται**: *nor will he be born,* subjv. for fut. More rhetorical than this negative alternative (*cf.* μήτ' εἴης μήτε γένοιο σ 79) is the triple negative in οὐκ ἔσθ' οὗτος ἀνήρ, οὐδ' ἔσσεται, οὐδὲ γένηται π 437. This is followed by ὅς κεν . . . ἐποίσει, a parallel to ὅς κεν ἵκηται here (see M. 282).

203. **δηιοτῆτα φέρων**: the main idea, as compared with ἵκηται, and equiv. to δυσμενὴς ἐών (200).

204 f. A second reason for the confidence implied in the question of 200. — **πολυκλύστῳ**: the epithet occurs only in this hemistich, here and δ 354, τ 277.

205. **ἔσχατοι**: *sc.* at the confines of the earth, like the Aethiopians α 23.

206. **ἀλλ' ὅδε**: *nay, in this case,* opposing δύστηνος to δυσμενέων 200. — The second hemistich occurs also λ 160 (-νεις), ο 492 (-νω), η 239 (-έσθαι).

207. **πρὸς Διός**: *from Zeus,* who sends and guides them on their way. *Cf.* η 165, Ζεὺς δ' ἐπιτιμήτωρ ἱκετάων τε ξείνων τε, | ξείνιος, ὃς ξείνοισιν ἅμ' αἰδοίοισιν ὀπηδεῖ ι 270 f. — This second hemistich occurs also ξ 257.

ξεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
ἀλλὰ δότ', ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε,
λούσατέ τ' ἐν ποταμῷ, ὅθ' ἐπὶ σκέπας ἔστ' ἀνέμοιο."
ὣς ἔφαθ', αἱ δ' ἔσταν τε καὶ ἀλλήλῃσι κέλευσαν,
κὰδ δ' ἄρ' Ὀδυσσῆ' εἷσαν ἐπὶ σκέπας, ὡς ἐκέλευσεν
Ναυσικάα θυγάτηρ μεγαλήτορος Ἀλκινόοιο·
πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἵματ' ἔθηκαν,
δῶκαν δὲ χρυσέῃ ἐν ληκύθῳ ὑγρὸν ἔλαιον,
ἤνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ῥοῇσιν.
δή ῥα τότ' ἀμφιπόλοισι μετηύδα δῖος Ὀδυσσεύς·
"ἀμφίπολοι, στῆθ' οὕτω ἀπόπροθεν, ὄφρ' ἐγὼ αὐτὸς
ἅλμην ὤμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίῳ
χρίσομαι· ἦ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή.

208 = ξ 58. — **ὀλίγη τε φίλη τε**: coördination (*both small and dear*) of adversative ideas (*though small yet dear*). *Cf.* ὀλίγον τε φίλον τε | ἔρχομ' ἔχων ἐπὶ νῆας A 167 f.

209 = 246.

210. **λούσατε**: *bathe him.* For men to bathe in the presence of and even with the assistance of females was not an immodest thing in earliest Homeric times. The rise of later scruples is indicated in 218 ff. A luxurious warm bath is described in κ 358 ff. — **ἐπί**: see on ε 443.

211. **ἔσταν**: *stopped*, in obedience to στῆτέ μοι 199. — **ἀλλήλῃσι κέλευσαν**: *exhorted one another* to obey Nausicaa's commands.

212 f. **εἷσαν ἐπὶ σκέπας**: *i.e.* led him to the sheltered spot and seated him there. *Cf.* ε 3. — **ὡς ἐκέλευσεν**: this formula occurs without special expression of the subject. Here, as in χ 190, it is followed by a statement of the subj. which occupies an entire verse.

214. *Cf.* η 234. — **εἵματα**: *as raiment;* a frequent pred. appositive. Note the two articles which make the complete male attire.

215 = 79 (δῶκεν).

216. **ἤνωγον**: perf. with the inflection of an imperfect (§ 31 *d*).

218 f. **στῆθ' οὕτω ἀπόπροθεν**: *stand yonder at a distance*, with accompanying and explanatory gesture. So στῆθ' οὕτως ἐς μέσσον ρ 447. The deictic adv. of opposite meaning is ὧδε.—**ὄφρα**: *in order that*, followed by the fut., as in ὄφρα με μήτη | ῥύψεται ρ 6 f. The primary notion is of course a temporal one, *until I shall, etc.* GMT. 314; M. 326, 3. — **αὐτός**: *by myself, alone. Cf.* 188.

219. **ὤμοιιν**: in scansion the ultima shows its original length, which the accent disregards. *Cf.* 19.

220. **δηρὸν ἀπὸ χροός ἐστιν**: *has long been absent from my person. Cf.*

ἄντην δ' οὐκ ἂν ἐγώ γε λοέσσομαι· αἰδέομαι γὰρ
γυμνοῦσθαι κούρῃσιν ἐυπλοκάμοισι μετελθών."
ὣς ἔφαθ', αἱ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρῃ.
αὐτὰρ ὁ ἐκ ποταμοῦ χρόα νίζετο δῖος Ὀδυσσεὺς
ἅλμην, ἥ οἱ νῶτα καὶ εὐρέας ἄμπεχεν ὤμους,
ἐκ κεφαλῆς δ' ἔσμηχεν ἁλὸς χνόον ἀτρυγέτοιο.
αὐτὰρ ἐπεὶ δὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν,
ἀμφὶ δὲ εἵματα ἕσσαθ', ἅ οἱ πόρε παρθένος ἀδμής,
τὸν μὲν Ἀθηναίη θῆκεν Διὸς ἐκγεγαυῖα
μείζονά τ' εἰσιδέειν καὶ πάσσονα, κὰδ δὲ κάρητος
οὔλας ἧκε κόμας, ὑακινθίνῳ ἄνθει ὁμοίας.
ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνὴρ

the force of πάλαι in Attic, jam dudum in Latin, with a pres. tense.

221. **ἄντην**: *in your presence.*

223. **εἶπον**: *told it; sc.* what Odysseus had said to them.

224 f. **αὐτὰρ ὁ ἐκ**: a rare hiatus (§ 9 *b*). The prep. is used in a pregnant sense, *with water from*, as in λό' (*bathed*) ἐκ τρίποδος κ 361. — **νίζετο**: followed by two accs. like 'verbs of depriving' *etc.*

226. **ἔσμηχεν χνόον**: *rubbed off the salt crust;* both words found only here in Homer.

227. **πάντα**: *sc.* χρόα, *his whole body.* — **λίπα**: as in 96.

228. For the first hemistich, *cf.* δ 253, θ 366. The force of ἐπεί still continues.

229. **τὸν μέν**: *him indeed*, with emphasis at the beginning of the temporal apodosis. — **ἐκγεγαυῖα** (γίγνομαι): a poetical equiv. of θυγάτηρ.

230-235 = ψ 157-162 (μέν for ἄρα 235).

230 f. **μείζονα, πάσσονα**: *taller, sturdier. Cf.* θ 20. The two adjs. answer to μέγεθος and φυήν of 152, and what follows pertains to the εἶδος of Odysseus.

231. **οὔλας**: *woolly, i.e. thick, bushy;* pred. adj. after ἧκε κόμας, *made his hair to hang.* — **ὑακινθίνῳ ἄνθει**: *the hyacinth flower;* prob. our common hyacinth. The comparison deals not with the color, but with the thickness and curl of hair and flower-petals. Long hair was a glory to the Greek man, until the fashion changed after the Persian wars. See on α 90.

232. *Cf.* aut ubi flavo | argentum Pariusve lapis circumdatur auro, in the description of the beauty of Aeneas Verg. *Aen.* i. 592 f. — **περιχεύεται**: *winds around;* subjv. The effect of the silver background was heightened by bands of gold leaf. The horns of the sacrificial victim are wound with gold leaf γ 437 f., and the edges of a silver bowl are gilded δ 132. See the large ox-head of silver with golden horns, Schuchhardt's *Schliemann's Excavations*, pp. 248 f.

ἴδρις, ὃν Ἥφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει,
ὣς ἄρα τῷ κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις.
ἕζετ᾽ ἔπειτ᾽ ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,
κάλλει καὶ χάρισι στίλβων. θηεῖτο δὲ κούρη.
δή ῥα τότ᾽ ἀμφιπόλοισιν ἐυπλοκάμοισι μετηύδα·
"κλῦτέ μευ, ἀμφίπολοι λευκώλενοι, ὄφρα τι εἴπω.
οὐ πάντων ἀέκητι θεῶν, οἳ Ὄλυμπον ἔχουσιν,
Φαιήκεσσ᾽ ὅδ᾽ ἀνὴρ ἐπιμίσγεται ἀντιθέοισιν·
πρόσθεν μὲν γὰρ δή μοι ἀεικέλιος δέατ᾽ εἶναι,
νῦν δὲ θεοῖσιν ἔοικε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
αἲ γὰρ ἐμοὶ τοιόσδε πόσις κεκλημένος εἴη
ἐνθάδε ναιετάων, καί οἱ ἅδοι αὐτόθι μίμνειν.
ἀλλὰ δότ᾽, ἀμφίπολοι, ξείνῳ βρῶσίν τε πόσιν τε."
  ὣς ἔφαθ᾽, αἱ δ᾽ ἄρα τῆς μάλα μὲν κλύον ἠδὲ πίθοντο,

233. ὃν . . . Ἀθήνη: a poetical conception of one who has certain accomplishments which are associated with Hephaestus and Athene as their special patrons. Similarly, all physicians are descendants or disciples of Asclepius. — **δέδαεν**: gnomic aor., equiv. to *ἐδίδαξεν*.

234. τελείει: *sc.* *ὅ γε*.

236. ἀπάνευθε *κτλ.*: as in *β* 260. The first hemistich occurs also A 48, followed by *νεῶν*.

237. χάρισι: a pl. conception of the *χάριν* of 235, *graces* for *grace*.

240. οὐκ ἀέκητι: a common 'litotes,' here still further emphasized by *πάντων*, *at the good pleasure of all the gods*. *Cf.* *οὔ τοι ἄνευ θεοῦ* *β* 372, *οὔ σε θεῶν ἀέκητι γενέσθαι* *γ* 28, *etc.*, and Vergil's non sine numine divom *Aen.* ii. 777. — The second hemistich occurs also *θ* 331, *τ* 43, E 890, N 68, Ω 427, *μ* 337 (*θεοῖς*), E 404 (*θεούς*).

242. δέατο: equiv. to *ἐδόκει* or *ἐφαίνετο*, a solitary form from the root *διϝ-*, which has also the meaning *shine*, like *φα-*. Prob. *δοάσσατο* 145 is kindred.

243 = *π* 200 (*ἔοικας, οἵ*), where Telemachus recognizes Odysseus.

244. τοιόσδε: see on 160. — **πόσις**: predicate. — **κεκλημένος εἴη**: *might be called*, *i.e.* *might be*, a periphrasis, like *εὔχεται εἶναι* for *ἐστί*. *Cf.* *η* 313.

245. καί οἱ ἅδοι: *and that it might be his pleasure*, not his necessity as a castaway.

246 = 209.

247 = *υ* 157, *γ* 477 (*οἱ, τοῦ*) = *ο* 220, *χ* 178, *ψ* 141. It occurs also twelve times in the *Iliad*. — **μάλα**: *readily*.

πὰρ δ' ἄρ' Ὀδυσσῆι ἔθεσαν βρῶσίν τε πόσιν τε.
ἦ τοι ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεὺς
ἁρπαλέως· δηρὸν γὰρ ἐδητύος ἦεν ἄπαστος.
αὐτὰρ Ναυσικάα λευκώλενος ἄλλ' ἐνόησεν.
εἵματ' ἄρα πτύξασα τίθει καλῆς ἐπ' ἀπήνης,
ζεῦξεν δ' ἡμιόνους κρατερώνυχας, ἂν δ' ἔβη αὐτή,
ὤτρυνεν δ' Ὀδυσῆα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"ὄρσεο δὴ νῦν, ξεῖνε, πόλινδ' ἴμεν, ὄφρα σε πέμψω
πατρὸς ἐμοῦ πρὸς δῶμα δαΐφρονος, ἔνθα σέ φημι
πάντων Φαιήκων εἰδησέμεν ὅσσοι ἄριστοι.
ἀλλὰ μάλ' ὧδ' ἔρδειν, δοκέεις δέ μοι οὐκ ἀπινύσσειν.
ὄφρ' ἂν μέν κ' ἀγροὺς ἴομεν καὶ ἔργ' ἀνθρώπων,

248. Ὀδυσσῆῐ: the last syllable is metrically long in thesis, even though the next word does not begin with a consonant. See on ε 415, ζ 151. Other instances in the *Odyssey* are θ 224, κ 520 = λ 28, ο 149, π 206.

249 = η 177. The first hemistich occurs also ε 94.

250. ἐδητύος ἄπαστος: *without a taste of food. Cf.* ἄπαστος ἐδητύος ἠδὲ ποτῆτος δ 788. — **δηρὸν ἦεν**: equiv. to a plpf., as δηρόν ἐστιν 220 to a perfect.

Vs. **251–331.** *Nausicaa directs Odysseus how to come to the city, and returns thither with her maidens and the washing.*

251. ἄλλ' ἐνόησεν: *devised further* measures, a formula of transition, as in ε 382.

252. πτύξασα τίθει: *folded and placed, i.e. had* them folded and placed by her maidens. So often of a master or mistress of others.

253. The first four feet occur also Ω 277 (ζεῦξαν).

254. The first hemistich occurs also η 341 (-νον); for the second, see on ε 181.

255. ὄρσεο: *arise*, imv. of a 'mixed' aor. ὠρσόμην, identical in meaning with ὄρσο η 342 (from ὤρμην). It is here followed by the inf., like ωρτο in η 14.

257. εἰδησέμεν: *wilt learn to know, i.e.* make the acquaintance of. — **ὅσσοι ἄριστοι πάντων Φαιήκων**: obj. of εἰδησέμεν, equiv. to πάντας τοὺς ἀρίστους τῶν Φαιήκων. *Cf.* the Latin idiom where quisque with a superl. is equiv. to omnes with a positive degree.

258. See on ε 342.

259. ὄφρ' ἂν μέν κε: see on ε 361. — **ἀγρούς, ἔργα**: *fields* and *farms.* The latter means lit. *works*, then the lands which are worked. Lat. opus and Eng. *work* have similar transitions in meaning.

τόφρα σὺν ἀμφιπόλοισι μεθ' ἡμιόνους καὶ ἅμαξαν
καρπαλίμως ἔρχεσθαι· ἐγὼ δ' ὁδὸν ἡγεμονεύσω.
αὐτὰρ ἐπὴν πόλιος ἐπιβείομεν, ἣν πέρι πύργος
ὑψηλός, καλὸς δὲ λιμὴν ἑκάτερθε πόληος,
λεπτὴ δ' εἰσίθμη· νῆες δ' ὁδὸν ἀμφιέλισσαι
εἰρύαται· πᾶσιν γὰρ ἐπίστιόν ἐστιν ἑκάστῳ.
ἔνθα δέ τέ σφ' ἀγορὴ καλὸν Ποσιδήιον ἀμφίς,
ῥυτοῖσιν λάεσσι κατωρυχέεσσ' ἀραρυῖα.
ἔνθα δὲ νηῶν ὅπλα μελαινάων ἀλέγουσιν,
πείσματα καὶ σπεῖρα, καὶ ἀποξύνουσιν ἐρετμά.
οὐ γὰρ Φαιήκεσσι μέλει βιὸς οὐδὲ φαρέτρη,
ἀλλ' ἱστοὶ καὶ ἐρετμὰ νεῶν καὶ νῆες ἐῗσαι,

261. The second hemistich occurs also η 30.

262 ff. ἐπὴν πόλιος ἐπιβείομεν: *as soon as we set foot in the city.* The natural apod., "then cease to follow me closely," is lost in the lengthy description which follows of the ἀγορά and the curious Phaeacians. — **πύργος**: in a collective sense, *turreted wall.* *Cf.* η 44 f.

263 ff. In the poet's fancy the city seems to lie on a peninsula, separated from the mainland by a narrow neck of land, on either side of which the sea forms a bay and harbor. This neck of land affords an entrance (εἰσίθμη) to the city, between the two harbors. Along this entrance-way (ὁδόν), on either side, the ships of the Phaeacians are drawn up (εἰρύαται) so as to be readily launched.

264. λεπτή: *delicate, i.e. small.* *Cf.* ἀραιὴ δ' εἴσοδός ἐστιν κ 90, of a narrow passage by water.

265. πᾶσιν . . . ἑκάστῳ: *for all have a dock, each man* his own. — **ἐπίστιον**: best connected with ἐπιστῆναι, a place for the ship to stand when drawn up on shore, a sort of dry-dock.

266. Ποσιδήιον: *Poseidon-place*, prob. a sacred area with an altar. — **ἀμφίς**: prep. like ἀμφί, following its case without anastrophe. M. 228.

267. *Equipped with large imbedded stones*, which served as enclosing wall, and perhaps too as seats. *Cf.* γ 406, θ 6, οἱ δὲ γέροντες | εἵατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ Σ 503 f. — **ῥυτοῖσιν**: lit. *dragged* from a distance to the ἀγορά, too large to carry. So in ξ 10 of the walls of the swineherd's αὐλή. In ι 185 the αὐλή of Cyclops is built ὑψηλὴ κατωρυχέεσσι λίθοισιν.

269. σπεῖρα: for the metrical length of the last syllable before a pause in thesis, see § 41 *p* α; M. 374. The sing. occurs ε 318. — **ἀποξύνουσιν ἐρετμά**: *sharpen off oars*, sc. at the blade. *Cf.* the epithet προήκεα *sharpened at the end, tapering*, μ 205.

ᾗσιν ἀγαλλόμενοι πολιὴν περόωσι θάλασσαν.
τῶν ἀλεείνω φῆμιν ἀδευκέα, μή τις ὀπίσσω
μωμεύῃ· μάλα δ' εἰσὶν ὑπερφίαλοι κατὰ δῆμον·
καί νύ τις ὧδ' εἴπῃσι κακώτερος ἀντιβολήσας·
'τίς δ' ὅδε Ναυσικάᾳ ἕπεται καλός τε μέγας τε
ξεῖνος; ποῦ δέ μιν εὗρε; πόσις νύ οἱ ἔσσεται αὐτῇ.
ἦ τινά που πλαγχθέντα κομίσσατο ἧς ἀπὸ νηὸς
ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὔ τινες ἐγγύθεν εἰσίν·
ἤ τίς οἱ εὐξαμένῃ πολυάρητος θεὸς ἦλθεν
οὐρανόθεν καταβάς, ἕξει δέ μιν ἤματα πάντα.
βέλτερον, εἰ καὐτή περ ἐποιχομένη πόσιν εὗρεν
ἄλλοθεν· ἦ γὰρ τούσδε γ' ἀτιμάζει κατὰ δῆμον

273. **τῶν**: in emphatic resumption, — *it is these men's talk that I seek to avoid*, these men who throng the narrow entrance to the city, and the agora.— **μή**: *(fearing) lest.* — **ὀπίσσω**: *hereafter*, if I am not discreet now. So in ρ 188, Γ 411. *Cf.* μετόπισθε in ε 147, Ι 249.

275. **κακώτερος**: *one of the baser sort.*

276 f. **τίς δ' ὅδε**: *now who here?* the δέ as often in questions of surprise. The ὅδε has for us the force of a deictic adverb. Strictly it is subj. of ἕπεται, with τίς in pred. apposition. — **καλός τε μέγας τε**: one description of the τίς, followed by another more emphatic in ξεῖνος.

277. **εὗρε**: *sc.* not by chance, but after search, as in 282. — **αὐτῇ**: *her own* husband.

278. **κομίσσατο**: *has taken in charge.* — **ἧς**: refers to the obj. of the verb, not the subject. *Cf.* Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἷς ἑτάροισιν ι 369. H. 690 a; M. 254.

279. **ἐπεὶ . . . εἰσίν**: justification of the epith. τηλεδαπῶν. *Cf.* 204 f.

280. **ἤ τίς οἱ εὐξαμένῃ**: *or some one in answer to her prayers;* strengthened further by πολυάρητος '*long-entreated.*' Unless τίς can remain short before ϝοῖ, the latter must be pronounced in synizesis with the following syllable.

281. The first hemistich occurs also Λ 184, υ 31 (-βᾶσα), Ρ 545. — **ἕξει**: *will have to wife.* *Cf.* ἔχεις Ἑλένην δ 569, η 313.

282. **βέλτερον**: *all the better!* A scornful excl. of approval, equiv. to condemnation, as the next sent. shows. *Cf.* ἄλγιον δ 292, βέλτερον, ὃς φεύγων προφύγῃ κακὸν ἠὲ ἁλώῃ Ξ 81. — **εἰ . . . εὗρεν**: *even though she went in person and found a husband,* instead of accepting contentedly a Phaeacian wooer. See on 35.

283 f. **τούσδε**: *folks here;* followed by explanatory appos. in the next verse.

Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.'
ὣς ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο.
καὶ δ' ἄλλῃ νεμεσῶ, ἥ τις τοιαῦτά γε ῥέζοι,
ἥ τ' ἀέκητι φίλων, πατρὸς καὶ μητρὸς ἐόντων,
ἀνδράσι μίσγηται, πρίν γ' ἀμφάδιον γάμον ἐλθεῖν.
ξεῖνε, σὺ δ' ὦκ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα
πομπῆς καὶ νόστοιο τύχῃς παρὰ πατρὸς ἐμοῖο.
δήεις ἀγλαὸν ἄλσος Ἀθήνης ἄγχι κελεύθου
αἰγείρων· ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών·
ἔνθα δὲ πατρὸς ἐμοῦ τέμενος τεθαλυῖά τ' ἀλωή,
τόσσον ἀπὸ πτόλιος, ὅσσον τε γέγωνε βοήσας.

285. ἐρέουσιν: the fut. resumes the subjv. εἴπῃσι 275, a proof of their close approximation in meaning. So Z 459–462, H 87–91.

286. καὶ . . . νεμεσῶ: *and in another also I call it shameful*: a proof of the foregoing statement. *Cf.* καὶ δ' ἄλλῳ νεμεσᾶτον, ὅτις κτλ. Ψ 494. — **ῥέζοι**: opt. of mere supposition or expectation (M. 305). The hemistich occurs also α 47 (ὅτις), χ 315.

287. πατρὸς . . . ἐόντων: *while father and mother are alive*, including them thus among the φίλων. For this sense of the subst. verb, *cf.* εἰ δέ κε τεθνηῶτος ἀκούσῃς μηδ' ἔτ' ἐόντος α 289.

288. μίσγηται: *consorts with*, as in 136. The subjv., due prob. to metrical demands, is more definite in supposition than ῥέζοι (286). — **ἀμφάδιον**: *public* (ἀναφαίνω).

289. ξεῖνε, σὺ δέ: *now do thou*, the δέ following part of the address. — **ὦκα**: *quickly*, asking no questions and making no protests. *Cf.* νῦν δ' ἐμέθεν ξύνες ὦκα Β 26, ὀξεῖαν ἀκοὴν τοῖς ἐμοῖς λόγοις διδούς Soph. *El.* 30.

291. δήεις: *thou wilt find;* fut. form without tense sign (§ 30 *h*).

292. ἀμφί: see on ε 72.

293. τέμενος: *allotment, domain;* part of the τιμῆς βασιληΐδος (Z 193). Besides the allotment of public lands, the Homeric βασιλεύς was in receipt of supplies for daily use, such as cattle, wine, *etc.* (*cf.* δήμια πίνουσιν P 250), of occasional presents (I 155), and of invitations to feasts (λ 185 f.). All these prerogatives are mentioned in M 310–314. — The identification of Scheria with Corcyra (see on ε 34) was so definite, that a certain domain was called after Alcinoüs as late as the times of the Peloponnesian war. *Cf.* φάσκων τέμνειν χάρακας (*stakes*) ἐκ τοῦ τε Διὸς τοῦ τεμένους καὶ τοῦ Ἀλκίνου Thuc. iii. 70, § 4. — **ἀλωή**: *garden;* any cultivated plot of ground, in distinction from an indefinitely large field. More strictly a piece of ground beaten hard (ἀλοιάω) for a *threshing-floor*.

294. ὅσσον . . . βοήσας: see on ε 400.

ἔνθα καθεζόμενος μεῖναι χρόνον, εἰς ὅ κεν ἡμεῖς
ἄστυδε ἔλθωμεν καὶ ἱκώμεθα δώματα πατρός.
αὐτὰρ ἐπὴν ἡμέας ἔλπῃ ποτὶ δώματ' ἀφῖχθαι,
καὶ τότε Φαιήκων ἴμεν ἐς πόλιν ἠδ' ἐρέεσθαι
δώματα πατρὸς ἐμοῦ μεγαλήτορος Ἀλκινόοιο.
ῥεῖα δ' ἀρίγνωτ' ἐστί, καὶ ἂν πάις ἡγήσαιτο
νήπιος· οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυκται
δώματα Φαιήκων, οἷος δόμος Ἀλκινόοιο
ἥρωος. ἀλλ' ὁπότ' ἄν σε δόμοι κεκύθωσι καὶ αὐλή,
ὦκα μάλα μεγάροιο διελθέμεν, ὄφρ' ἂν ἵκηαι
μητέρ' ἐμήν· ἡ δ' ἧσται ἐπ' ἐσχάρῃ ἐν πυρὸς αὐγῇ
ἠλάκατα στρωφῶσ' ἁλιπόρφυρα, θαῦμα ἰδέσθαι,
κίονι κεκλιμένη· δμωαὶ δέ οἱ εἵατ' ὄπισθεν.
ἔνθα δὲ πατρὸς ἐμοῖο θρόνος ποτικέκλιται αὐτῇ,
τῷ ὅ γε οἰνοποτάζει ἐφήμενος ἀθάνατος ὥς.

295. **χρόνον**: *a while.* — **εἰς ὅ κεν**: *until.*

297. **ἔλπῃ**: *thinkest* it likely.

298. **ἴμεν**: inf. as imperative. — **ἐρέεσθαι**: *inquire for.*

300. The first hemistich occurs also ρ 265. *Cf.* ζ 108. — **καί**: *even*, with πάις.

301 f. **ἐοικότα τοῖσι . . . οἷος**: *in like manner as.* Strictly, δώμασι is to be supplied with τοῖσι, *that house*, and οἷος is an original excl., now introducing a clause expressing a reason, — *not like that house, seeing how fine the house of Alcinoüs is.* See on ε 183.

303. **ἥρωος**: the middle syllable is metrically short before the following vowel. § 5 *g*; M. 384; H. 92 D *d*. — **δόμοι, αὐλή**: the whole establishment, and the part of it first entered.

304. **μεγάροιο**: *the men's hall*, which served not only as assembly place for the family, but also for banqueting and reception room, — the baronial hall of mediaeval times. See on 50.

305. **ἐπ' ἐσχάρῃ**: see on 52. — **ἐν πυρὸς αὐγῇ**: *in the gleam of the fire*; within the space lighted and warmed by the central fire. The phrase is used also ψ 89 of the palace of Odysseus, and I 206 of the κλισίη of Achilles.

306. *Cf.* 53.

307. **κίονι κεκλιμένη**: *i.e.* with the back of her throne against a pillar. *Cf.* θ 65 f.

308. **ποτικέκλιται αὐτῇ**: *leans next her*, *i.e.* θρόνῳ αὐτῆς, by a brachylogy common to Greek and English. *Cf.* Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν δ 279. The pronoun here has hardly any emphasis (§ 24 *g*). *Cf.* 329.

τὸν παραμειψάμενος μητρὸς περὶ γούνασι χεῖρας
βάλλειν ἡμετέρης, ἵνα νόστιμον ἦμαρ ἴδηαι
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐσσί.
[εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐυκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.]
ὣς ἄρα φωνήσασ' ἵμασεν μάστιγι φαεινῇ
ἡμιόνους· αἱ δ' ὦκα λίπον ποταμοῖο ῥέεθρα.
αἱ δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσιν·
ἡ δὲ μάλ' ἡνιόχευεν, ὅπως ἅμ' ἑποίατο πεζοὶ
ἀμφίπολοί τ' Ὀδυσεύς τε, νόῳ δ' ἐπέβαλλεν ἱμάσθλην.
δύσετό τ' ἠέλιος καὶ τοὶ κλυτὸν ἄλσος ἵκοντο
ἱρὸν Ἀθηναίης, ἵν' ἄρ' ἕζετο δῖος Ὀδυσσεύς.
αὐτίκ' ἔπειτ' ἠρᾶτο Διὸς κούρῃ μεγάλοιο·
"κλῦθί μευ, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη·
νῦν δή πέρ μευ ἄκουσον, ἐπεὶ πάρος οὔ ποτ' ἄκουσας
ῥαιομένου, ὅτε μ' ἔρραιε κλυτὸς ἐννοσίγαιος.

311. ἡμετέρης: in the family sense, including her brothers. — For the second hemistich, *cf.* οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι γ 233.

312 = η 194 (ἐστίν). — **χαίρων**: *to thy delight.* — **καρπαλίμως . . . ἐσσί**: the speed of the magic Phaeacian ships makes all distances alike. *Cf.* η 36.

313–315 = η 75–77 (οἶκον ἐς ὑψόροφον). These verses are wanting here in all the best Mss.

318. τρώχων (τρωχάω): *trotted;* a frequentative of τρέχω. — **πλίσσοντο**: *paced off*, altering their gait according to the nature of the road, and the guidance of their driver. The word occurs only here (τὸ βάδην διαβαίνειν Schol.).

319. μάλα: *exactly.*

320. νόῳ: *with judgment, discreetly.*

321. τὲ . . . καί: *no sooner . . . than, and . . . when.* — The first hemistich occurs also β 388 *etc.*, η 289, θ 417, H 465, and is always in parataxis with the following statement.

322. ἵν' ἄρα: *where then*, in obedience to his instructions 295.

323 = Z 304 (εὐχομένη δ').

324 = δ 762, E 115. — **ἀτρυτώνη**: *Invincible*, the epithet serving as proper name. See on ε 43.

325. νῦν δή περ: *now indeed at all events.*

326. ῥαιομένου: *when I was smitten, cf.* ε 221. The partic. is expanded by the following rel. sentence.

δός μ' ἐς Φαίηκας φίλον ἐλθεῖν ἠδ' ἐλεεινόν."
ὣς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη.
αὐτῷ δ' οὔ πω φαίνετ' ἐναντίη· αἴδετο γάρ ῥα
πατροκασίγνητον, ὁ δ' ἐπιζαφελῶς μενέαινεν
ἀντιθέῳ Ὀδυσῆι πάρος ἣν γαῖαν ἱκέσθαι.

327 = Ω 309 (ἐς Ἀχιλλῆος). — **φίλον ἠδ' ἐλεεινόν**: *to be kindly treated and pitied.*

328 = γ 385, Ε 121, Ψ 771.

329. αὐτῷ: hardly more than a simple pronoun of reference. — **οὔπω**: *not yet.* *Cf.* η 19.

330. Poseidon is the hostile, Athene the helping power throughout the poem. The science of navigation triumphs over the dangers of the sea. — **ἐπιζαφελῶς**: *furiously.* The adv. contains the metaphor of waves *mightily* (ζα = διά) *swelling on* (ὀφέλλω). It occurs also Ι 516, with χαλεπαίνοι.

331 = α 21. — **πάρος**: with the inf., where the Attic would use πρίν. — The last four verses are thought to have formed a special close to this part of the story, when the rhapsodist intended to pause here. If he continued with η 1, they could be omitted.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Η.

Ὀδυσσέως εἴσοδος πρὸς Ἀλκίνουν.

Ὣς ὁ μὲν ἔνθ' ἠρᾶτο πολύτλας δῖος Ὀδυσσεύς,
κούρην δὲ προτὶ ἄστυ φέρεν μένος ἡμιόνοιιν.
ἡ δ' ὅτε δὴ οὗ πατρὸς ἀγακλυτὰ δώμαθ' ἵκανεν,
στῆσεν ἄρ' ἐν προθύροισι, κασίγνητοί δέ μιν ἀμφὶς
ἵσταντ' ἀθανάτοις ἐναλίγκιοι, οἵ ῥ' ὑπ' ἀπήνης
ἡμιόνους ἔλυον ἐσθῆτά τε ἔσφερον εἴσω.
αὐτὴ δ' ἐς θάλαμον ἑὸν ἤιε· δαῖε δέ οἱ πῦρ

Vs. 1–13. *Nausicaa's arrival home.*

1 = ζ 1 (ἔνθα καθεῦδε) = η 344. — **ἔνθα**: *cf.* ζ 322 ff.

2. **μένος ἡμιόνοιιν**: *the sturdy pair of mules.* For the poetical periphrasis, *cf.* 167, and see § 2 *s.*

4. **στῆσεν**: *sc.* ἡμιόνους. *Cf.* ἔνθ' ἵππους ἔστησε Θ 49. Similarly, νέας is to be supplied with this verb in τ 188, as it is expressed in στῆσα νέας δ 582, ξ 258. — **ἐν προθύροισι**: *in the gateway* leading from the street into the court-yard. *Cf.* τὼ δ' αὖτ' ἐν προθύροισι δόμων αὐτώ τε καὶ ἵππω | στῆσαν δ 20 ff., of Telemachus and Pisistratus. — **μὶν ἀμφίς**: a metrical order, for ἀμφί μιν. The adv. form gives a fuller verse-close. See on ζ 266.

5. **ὑπ' ἀπήνης**: *from under* the yoke of *the wagon;* the opposite of ζ 73. *Cf.* ὑπὸ ζυγοῦ δ 39. This meaning of the prep. is rare outside of Epic poetry.

6. **Ϝεσθῆτα**: *clothes;* a collective term for the ζῶστρα, πέπλους, and ῥήγεα of ζ 38, as also in ζ 74. — **τὲ ἔσφερον**: the hiatus is allowed at the bucolic diaeresis (§ 9 *b*).

7. The first hemistich is part of a stock verse closing with κατεβήσετο κηώεντα ο 99 (αὐτός) = Ω 191, Ζ 288. — **αὐτὴ δέ**: *but she herself,* in distinction from the wagon and the clothes. See § 24 *g*; M. 252. — **θάλαμον**: *bedchamber.* The word can designate any apartment of the palace except the μέγαρον. The three

γρῆυς Ἀπειραίη θαλαμηπόλος Εὐρυμέδουσα,
τήν ποτ' Ἀπείρηθεν νέες ἤγαγον ἀμφιέλισσαι·
Ἀλκινόῳ δ' αὐτὴν γέρας ἔξελον, οὕνεκα πᾶσιν
Φαιήκεσσιν ἄνασσε, θεοῦ δ' ὣς δῆμος ἄκουεν·
ἣ τρέφε Ναυσικάαν λευκώλενον ἐν μεγάροισιν.
ἥ οἱ πῦρ ἀνέκαιε καὶ εἴσω δόρπον ἐκόσμειν.

main parts of the Homeric palace are specified in οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν Z 316. — **δαῖε . . . πῦρ** : *lighted a fire* to warm the chamber as well as to light it (φόως ἔμεν ἠδὲ θέρεσθαι τ 64), since it was evening. *Cf.* ἀτὰρ τάχα τοι ποτὶ ἕσπερα ῥίγιον ἔσται ρ 191. In no other passage in Homer is it implied that a fire could be built in any room except the μέγαρον. Whether the θάλαμος of Nausicaa had a hearth (ἐσχάρη), like the μέγαρον, or whether this fire was made in a portable brazier; whether the θάλαμος had a separate smoke-vent, or opened into the μέγαρον, cannot be determined.

8. Ἀπειραίη: *of Apeira;* a mythical land, like Hypereia ζ 4. The name suggests Ἤπειρος, perhaps designedly. — **θαλαμηπόλος** : *chamber-maid,* though formerly (12) Nausicaa's nurse. So the housekeeper Eurycleia (β 345 ff.) had been the nurse, first of Odysseus (τ 399 ff.), then of Telemachus (α 435). — **Εὐρυμέδουσα** : the name is suggestive of royalty (*cf.* 58), and one Homeric slave at least was kidnapped from a palace, *viz.* Eumaeus ο 465 ff.

9. ἀμφιέλισσαι : *curved fore and aft.* The ancient ship was a 'double-ender,' like a Block Island fishing-boat.

10 f. **αὐτὴν ἔξελον** : *herself they picked out,* as a special prize of honor for the king, from all the booty of some piratical expedition, before the general division was made. *Cf.* ἥν οἱ Ἀχαιοὶ | ἔξελον, οὕνεκα βουλῇ ἀριστεύεσκεν ἁπάντων Λ 626 f, of Hecamede, Nestor's maid.

11. Φαιήκεσσιν ἄνασσε : *was king for the Phaeacians,* the dat. expressing interest or advantage, as it does with κρατεῖν and βασιλεύειν. With the gen., the meaning would be *was king over.* — **θεοῦ δ' ὣς** : *sc.* αὐτοῦ, depending on ἄκουεν, *hearkened unto him as to a god.* The whole clause gives the manner of ἄνασσε, "with divine honors." *Cf.* θεὸς δ' ὣς τίετο δήμῳ E 78.

12 f. **ἥ, ἥ** : demonstratives with resumptive force; *she it was who, etc.* — **τρέφε** : *took care of.* The relation of the τρόφος to her charge began in its infancy, and grew more and more intimate and confidential. The τρόφος is a well defined type of character in the Attic drama. The old 'Mammies' of the South are not wholly unlike.

13. εἴσω ἐκόσμειν : *brought in and set.* *Cf.* ἀπεκόσμεον 232. It seems to have been improper for the maiden to eat in the large banqueting hall. *Cf.* θ 457 ff.

καὶ τότ' Ὀδυσσεὺς ὦρτο πόλινδ' ἴμεν· ἀμφὶ δ' Ἀθήνη
πολλὴν ἠέρα χεῦε φίλα φρονέουσ' Ὀδυσῆι,
μή τις Φαιήκων μεγαθύμων ἀντιβολήσας
κερτομέοι τ' ἐπέεσσι καὶ ἐξερέοιθ' ὅτις εἴη.
ἀλλ' ὅτε δὴ ἄρ' ἔμελλε πόλιν δύσεσθαι ἐραννήν,
ἔνθα οἱ ἀντεβόλησε θεά, γλαυκῶπις Ἀθήνη,
παρθενικῇ ἐικυῖα νεήνιδι κάλπιν ἐχούσῃ.
στῆ δὲ πρόσθ' αὐτοῦ, ὁ δ' ἀνείρετο δῖος Ὀδυσσεύς·
"ὦ τέκος, οὐκ ἄν μοι δόμον ἀνέρος ἡγήσαιο

Vs. 14–77. *Athene conducts Odysseus to the palace of Alcinoüs, and tells him what to do upon entering.*

14 f. **ὦρτο ἴμεν**: *arose to go;* a formula practically equiv. to the more frequent βῆ δ' ἰέναι *started to go.* *Cf.* ωρτο ἀήμεναι *came on to blow* γ 176. — **ἀμφί**: adv. with χεῦε; sc. οἷ, a dat. of reference to the preceding Ὀδυσσεύς.

15 ff. **ἠέρα χεῦε**: a mist is sent as a garment of invisibility. *Cf.* the helmet of invisibility in αὐτὰρ Ἀθήνη | δῦν' Ἄιδος κυνέην, μή μιν ἴδοι ὄβριμος Ἄρης E 844 f., and in the story of Perseus and Medusa. Vergil paraphrases with at Venus obscuro gradientes aere saepsit, | et multo nebulae circum dea fudit amictu, | cernere ne quis eos, neu quis contingere possit, | molirive moram, aut veniendi poscere causas *Aen.* i. 411–414.

17. **κερτομέοι**: *taunt.* So Nausicaa fears their sharp tongues ζ 273 f.

18. For the first hemistich, see on ζ 110. — **ἐραννήν**: *lovely;* of a charming situation. So twice besides, of Calydon, I 531, 577. *Cf.* Vergil's pulchram Calydona *Aen.* xi. 270. The word is formed by assimilation from ἐρασ-νος (ἐράω). The more common derivative is ἐρατεινός.

20. **παρθενικῇ νεήνιδι**: strictly, adj. and substantive. *Cf.* ζωῇσι νεήνισιν Σ 418. English idiom requires a reversal of this relation, *a youthful maiden.* — **ἐικυῖα**: of four syllables, since such feminines usually have the stem-vowel short (§ 31 *g*). — **κάλπιν ἐχούσῃ**: as if to fetch water from the spring mentioned ζ 292. So the giant's daughter is getting water πρὸ ἄστεος κ 105. The daughters of ancient Athens used to go outside the city's walls to the Enneakrounos for water; Hdt. vi. 137. See also on 131.

21. **πρόσθ' αὐτοῦ**: *right before him;* the pron. having hardly any emphasis. — The hemistich is formulaic. *Cf.* E 170, I 193 (στάν). — **ἀνείρετο**: *spake up* (ἀνά) *and asked.*

22 f. **οὐκ ἂν ἡγήσαιο**: *couldst thou not, etc.;* here a polite imperative. See on ζ 57. — **δόμον**: this acc. of the object to which motion is directed is found with ἡγεῖσθαι only twice besides. See on ζ 114. — **ἀνέρος**: *of a*

Ἀλκινόου, ὃς τοῖσδε μετ' ἀνθρώποισι ἀνάσσει;
καὶ γὰρ ἐγὼ ξεῖνος ταλαπείριος ἐνθάδ' ἱκάνω
τηλόθεν ἐξ ἀπίης γαίης· τῷ οὔ τινα οἶδα
ἀνθρώπων, οἳ τήνδε πόλιν καὶ γαῖαν ἔχουσιν."
τὸν δ' αὖτε προσέειπε θεά, γλαυκῶπις Ἀθήνη·
"τοιγὰρ ἐγώ τοι, ξεῖνε πάτερ, δόμον, ὅν με κελεύεις,
δείξω, ἐπεί μοι πατρὸς ἀμύμονος ἐγγύθι ναίει.
ἀλλ' ἴθι σιγῇ τοῖον, ἐγὼ δ' ὁδὸν ἡγεμονεύσω,
μηδέ τιν' ἀνθρώπων προτιόσσεο μηδ' ἐρέεινε·
οὐ γὰρ ξείνους οἵδε μάλ' ἀνθρώπους ἀνέχονται,
οὐδ' ἀγαπαζόμενοι φιλέουσ', ὅς κ' ἄλλοθεν ἔλθῃ.
νηυσὶ θοῇσιν τοί γε πεποιθότες ὠκείῃσιν

hero; strictly the antec. of ὃς . . . ἀνάσσει, to which the proper name is in explanatory appos., '*of one Alcinoüs.*' *Cf.* εἰ μὴ ἀνὴρ κατέρυκε . . . | Νέστωρ ω 51 f.

25. τηλόθεν: somewhat defined by the appositional phrase following, as in A 270. *Cf.* ποθὲν ἄλλοθεν ε 490, η 52. — **τῷ**: *therefore.*

26 = ζ 177 (*cf.* 195).

28. ξεῖνε πάτερ: *venerable stranger;* the polite address answering to τέκος above. — **ὅν**: *sc.* δεῖξαι. It is more precise than ὡς.

29. πατρός: *i.e.* δόμον πατρὸς, by a condensation common also in English. *Cf.* ὁμοῖα νοήματα Πηνελοπείῃ β 121, and see on ζ 308. — **ναίει**: *it stands, sc.* the house. *Cf.* νήσων αἳ ναίουσι πέρην ἁλός B 626. ναιετάω is similarly used in α 404.

30. σιγῇ τοῖον: *so very silently!* The τοῖον which thus follows adjs. and advs. has a deictic force, and was prob. illustrated by some accompanying gesture. In this use it always has the same position in the verse. *Cf.* θαμὰ τοῖον *so very often* α 209.

31. *Cf.* ἧσθαι, μηδέ τινα προτιόσσεο μηδ' ἐρέεινε ψ 365.

32. οὐ μάλ' ἀνέχονται: *can by no means endure.*

33. ἀγαπαζόμενοι φιλέουσι: *welcome and entertain.* — **ὅς κ' . . . ἔλθῃ**: the clause particularizes the indef. ξείνους, laying emphasis on ἄλλοθεν. M. 283 β 3. — Vs. 32 and 33 must be meant to apply rather to the common people whom Odysseus would be apt to meet on his way to the royal palace. The royal family and the nobles are hospitable.

34. νηυσὶ θοῇσιν: subst. and adj., from constant use together, have come to represent one idea, which is now strengthened by ὠκείῃσιν, *trusting in the speed of their swift ships.* The last epithet is illustrated in 36.

λαῖτμα μέγ' ἐκπερόωσιν, ἐπεί σφισι δῶκ' ἐνοσίχθων·
τῶν νέες ὠκεῖαι ὡς εἰ πτερὸν ἠὲ νόημα."
ὣς ἄρα φωνήσασ' ἡγήσατο Παλλὰς Ἀθήνη
καρπαλίμως· ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.
τὸν δ' ἄρα Φαίηκες ναυσικλυτοὶ οὐκ ἐνόησαν
ἐρχόμενον κατὰ ἄστυ διὰ σφέας· οὐ γὰρ Ἀθήνη
εἴα ἐυπλόκαμος, δεινὴ θεός, ἥ ῥά οἱ ἀχλὺν
θεσπεσίην κατέχευε φίλα φρονέουσ' ἐνὶ θυμῷ.
θαύμαζεν δ' Ὀδυσεὺς λιμένας καὶ νῆας ἐίσας
αὐτῶν θ' ἡρώων ἀγορὰς καὶ τείχεα μακρὰ

35. δῶκε: the obj. is a pron. referring to *λαῖτμα ἐκπερόωσιν*, *this* (prerogative).

36. ὡς εἰ: a formula of comparison, hardly more than *ὥσπερ* or *ὥστε*. It occurs also *τ* 211, Π 59. Strictly, a phrase has been suppressed (like *ὦκα πέτεται*). *Cf.* *λαοὶ ἕπονθ', ὡς εἴ τε μετὰ κτίλον ἕσπετο μῆλα* N 492. See GMT. 475. — **νόημα**: the comparison is vividly drawn out in *ὡς δ' ὅτ' ἂν ἀίξῃ νόος ἀνέρος, ὅς τ' ἐπὶ πολλὴν | γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ | "ἔνθ' εἴην ἢ ἔνθα"* O 80 ff. *Cf.* *αἶψα γὰρ ὥς τε νόημα παρέρχεται ἀγλαὸς ἥβη* Theog. 985; quod nihil est animo velocius: nulla est celeritas quae possit cum animi celeritate contendere Cic. *Tusc.* i. 19.

37 f. = *β* 405 f., *γ* 29 f., *ε* 192 f. (*δῖα θεάων*).

39. ναυσικλυτοί: *cf.* *κλέος ἐχόντων τὰ περὶ τὰς ναῦς*, the paraphrase of this stock epith. in Thuc. i. 25, § 4 (cited on *ε* 34).

40. διὰ σφέας: *through their midst.* The acc. with *διὰ* in this space-sense is distinctly Homeric. In Attic prose it expresses agency or occasion. M. 215.

41. ἐυπλόκαμος: see on *ε* 58. The epith. is used only here of Athene, but forms, with *δεινὴ θεὸς αὐδήεσσα*, a conventional description of Calypso and Circe in *κ* 136, *λ* 8, *μ* 150, 449. *Cf.* *η* 255. — **δεινή**: *powerful.*

42. *Cf.* 15. The first hemistich occurs also *θ* 19, the second in *η* 75. *Cf.* *κ* 317 (*κακά*).

43–45. These verses describe the emotions of Odysseus during all the walk from where the goddess met him (19 ff.) to the royal palace, partly within and partly without the city. *Cf.* *ζ* 262 ff.

44 f. ἀγοράς: *meeting places;* separate portions of the general assembly-place (*ἀγορή*) mentioned *ζ* 266 f., in which the different chiefs gathered their retinues. See on *ἕδραι* *θ* 16. — **τείχεα μακρά**: the poet may not have had any special construction in mind, but the phraseology of the following verse suggests an earth wall, like that of the Achaeans at Troy.

ὑψηλά, σκολόπεσσιν ἀρηρότα, θαῦμα ἰδέσθαι.
ἀλλ' ὅτε δὴ βασιλῆος ἀγακλυτὰ δώμαθ' ἵκοντο,
τοῖσι δὲ μύθων ἦρχε θεά, γλαυκῶπις Ἀθήνη·
"οὗτος δή τοι, ξεῖνε πάτερ, δόμος, ὅν με κελεύεις
πεφραδέμεν· δήεις δὲ διοτρεφέας βασιλῆας
δαίτην δαινυμένους· σὺ δ' ἔσω κίε, μηδέ τι θυμῷ
τάρβει· θαρσαλέος γὰρ ἀνὴρ ἐν πᾶσιν ἀμείνων
ἔργοισιν τελέθει, εἰ καί ποθεν ἄλλοθεν ἔλθοι.
δέσποιναν μὲν πρῶτα κιχήσεαι ἐν μεγάροισιν·
Ἀρήτη δ' ὄνομ' ἐστὶν ἐπώνυμον, ἐκ δὲ τοκήων

45. σκολόπεσσιν: *paling;* only here in the *Odyssey*, but several times in the *Iliad*, of the palisade defending the moat of the Achaeans. Here the palisade surmounts the wall. So the stone wall of the αὐλή of Eumaeus is topped by a hedge of thorns (ξ 10).

46. *Cf.* 3.

47 = ν 374, E 420. The first hemistich occurs frequently besides. It has become a mere formula of introduction or citation, so that the pl. is used of a conversation between two speakers. See on ε 202. The δέ introduces a temporal apodosis. § 3 *n*; M. 334.

48. οὗτος δή: *lo here!* The pron. is deictic. *Cf.* 22, 28.

49. πεφραδέμεν (φράζειν): *point out.* The verb never means *say* or *tell* in Homer, as Aristarchus noted.—**δήεις**: see on ζ 291. — **βασιλῆας**: see on ζ 54.

50. δαίτην δαινυμένους: *feasting their usual feast.* The acc. of kindred form or meaning usually has with it some qualifying word on which the emphasis really falls, as ἄπρηκτον πόλεμον πολεμίζειν *to wage a war that is without result.* When this qualifying expression is wanting, the subst. itself receives a fuller meaning, as μάχην μάχεσθαι *to fight a brave fight*, βουλὰς βουλεύειν *to counsel the usual counsels.* H. 715, R.; M. 135 f.

51. ἀμείνων: *better off.* For the opposite meaning, *cf.* κακὸς δ' αἰδοῖος ἀλήτης *poorly off is a modest vagabond* ρ 578.

52. εἰ ἔλθοι: the indic. of the prot. contains a general statement, and the opt. adds a remote future condition. GMT. 501. *Cf.* θ 138 f.

53. πρῶτα κιχήσεαι: *seek out first,* fut. as mild imperative. *Cf.* Nausicaa's advice ζ 303 ff. κιχήσεαι νῦν ἀντὶ τοῦ ἱκετεύσεις Schol.

54. Ἀρήτη . . . ἐπώνυμον: *Arete is her name, a given name.* The given name has a special significance derived from the condition or acts of the name-giver, as in the case of Odysseus τ 407, 409 (cited on ε 340). Arete is so called καθὸ ἀρητῶς καὶ εὐκταίως (*in answer to vows and prayers*) ἐγεννήθη Schol. A son of Nestor is

τῶν αὐτῶν, οἵ περ τέκον Ἀλκίνοον βασιλῆα.
Ναυσίθοον μὲν πρῶτα Ποσειδάων ἐνοσίχθων
γείνατο καὶ Περίβοια, γυναικῶν εἶδος ἀρίστη,
ὁπλοτάτη θυγάτηρ μεγαλήτορος Εὐρυμέδοντος,
ὅς ποθ᾽ ὑπερθύμοισι Γιγάντεσσιν βασίλευεν.
ἀλλ᾽ ὁ μὲν ὤλεσε λαὸν ἀτάσθαλον, ὤλετο δ᾽ αὐτός·
τῇ δὲ Ποσειδάων ἐμίγη καὶ ἐγείνατο παῖδα
Ναυσίθοον μεγάθυμον, ὃς ἐν Φαίηξιν ἄνασσεν.
Ναυσίθοος δ᾽ ἔτεκεν Ῥηξήνορά τ᾽ Ἀλκίνοόν τε·
τὸν μὲν ἄκουρον ἐόντα βάλ᾽ ἀργυρότοξος Ἀπόλλων
νυμφίον, ἐν μεγάρῳ μίαν οἴην παῖδα λιπόντα
Ἀρήτην· τὴν δ᾽ Ἀλκίνοος ποιήσατ᾽ ἄκοιτιν
καί μιν ἔτισ᾽, ὡς οὔ τις ἐπὶ χθονὶ τίεται ἄλλη,
ὅσσαι νῦν γε γυναῖκες ὑπ᾽ ἀνδράσιν οἶκον ἔχουσιν.

called Ἄρητος γ 15. The later name Θεαίτητος has much the same meaning. See on Z 403 (in College Series). — **τοκήων**: must be taken here in the sense of *ancestors*, like English *fathers*.

55. τῶν αὐτῶν: *the same*, inasmuch as her grandparents were the parents of Alcinoüs. See the following genealogy. The art. is used as in Attic.

56. Ναυσίθοον: for his removal of the Phaeacians to Scheria, see ζ 7 ff.

57. With the second hemistich, *cf.* θυγατρῶν εἶδος ἀρίστην Z 252 (five times in the *Iliad*).

59. Γιγάντεσσιν: the giants of the *Odyssey* (*cf.* also 206, κ 120) are a monstrous and fierce race, dwelling somewhere near the mythical Hypereia (ζ 4 ff.), and mortal, though related to the gods. They are conceived much more definitely in Hesiod as children of Gaia.

60. *Cf.* ὤλεσε τηλοῦ νόστον Ἀχαιΐδος, ὤλετο δ᾽ αὐτός ψ 68. — **ὤλεσε**: *lost*, *brought to naught*, prob. by leading his reckless folk into some fatal attempt, though no particulars of their destruction are given in Homer. The gigantomachy, so frequent a theme in Greek art, is a development of post-Homeric legend.

64. ἄκουρον: *without male issue.* The word occurs only here. — **βάλ᾽ Ἀπόλλων**: of the painless, sudden death of males. See on ε 124.

65. νυμφίον: *while yet a bridegroom*, *i.e.* newly married.

66. τὴν δ᾽ Ἀλκίνοος: the regular antithesis (τὸν δέ) to τὸν μέν of 64, is here merged in a different construction.

68. γυναῖκες: incorporated into the relative sent., instead of a partitive genitive. — **ὑπ᾽ . . . ἔχουσιν**: see on ζ 183.

ὣς κείνη πέρι κῆρι τετίμηταί τε καὶ ἔστιν
ἔκ τε φίλων παίδων ἔκ τ' αὐτοῦ 'Αλκινόοιο
καὶ λαῶν, οἵ μίν ῥα θεὸν ὣς εἰσορόωντες
δειδέχαται μύθοισιν, ὅτε στείχῃσ' ἀνὰ ἄστυ.
οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ·
ᾗσί τ' ἐὺ φρονέῃσι, καὶ ἀνδράσι νείκεα λύει.
εἴ κέν τοι κείνη γε φίλα φρονέῃσ' ἐνὶ θυμῷ,
ἐλπωρή τοι ἔπειτα φίλους τ' ἰδέειν καὶ ἱκέσθαι
οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν."
ὣς ἄρα φωνήσασ' ἀπέβη γλαυκῶπις 'Αθήνη
πόντον ἐπ' ἀτρύγετον, λίπε δὲ Σχερίην ἐρατεινήν,
ἵκετο δ' ἐς Μαραθῶνα καὶ εὐρυάγυιαν 'Αθήνην,

69. **πέρι κῆρι**: see on ε 36. — **ἔστιν**: sc. *τετιμημένη* or *τιμήεσσα*, *has been and still is honored, is ever honored.*

70. **ἐκ**: *on the part of*, with pass. verbs instead of ὑπό with the genitive. *Cf.* Τρώεσσι δὲ κήδε' ἐφῆπται | ἐκ Διός Β 32 f. The idea of source predominates. M. 223.

71. The second hemistich occurs also θ 173 (-όωσιν), Μ 312 (θεούς, -όωσιν). *Cf.* 11.

72. **δειδέχαται μύθοισιν**: *hail with glad cries.* *Cf.* δεπάεσσιν δειδέχατο *pledged* Δ 3. The verb is formed from the stem of δείκνυμι. μῦθος is the thought or content, the sentiment of the uttered word.

73. **οὐ μὲν γάρ τι**: *for verily not at all.* — **καὶ αὐτή**: *herself also*, as well as the king, her children, and the people.

74. *Whatever women she favors*, for these, yes, *even for men* too, *she is a peacemaker.*

76 f. **ἔπειτα**: *in that case*, introducing the apod., like τῷ in θ 467. — The first hemistich occurs also β 280 with aor. inf., ψ 287 with fut. infinitive. For the formulaic frequency of the second hemistich and the following verse, see on δ 475 f.

Vs. 78–132. *Athene departs, leaving Odysseus to admire the palace and gardens of Alcinoüs.*

78 = γ 371. *Cf.* α 319 = ζ 41. In γ 371, a marvellous transformation before the eyes of Nestor and Telemachus reveals to them the goddess. In the other passages, she goes out of sight before dropping her assumed form. *Cf.* 20, 29.

80. **Μαραθῶνα**: famous even in the legendary history of Attica. ἔνθα καὶ τὸν λεγόμενον Μαραθώνιον ταῦρον Θησεὺς κατεπάλαισεν Schol. In the painting representing the battle of Marathon, which adorned part of the Stoa Poikile at Athens, καὶ Μαραθὼν γεγραμμένος ἐστὶν ἥρως, ἀφ' οὗ τὸ πεδίον ὠνόμασται Paus. i. 15, § 3. —

δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. αὐτὰρ Ὀδυσσεὺς
Ἀλκινόου πρὸς δώματ' ἴε κλυτά· πολλὰ δέ οἱ κῆρ
ὥρμαιν' ἱσταμένῳ, πρὶν χάλκεον οὐδὸν ἱκέσθαι.
ὥς τε γὰρ ἠελίου αἴγλη πέλεν ἠὲ σελήνης

Ἀθήνην: the sing., of the city, occurs only here (§ 19 *j*). With the pl., the adj. *εὐρυαγυίᾱς* would be metrically inadmissible.

81. Ἐρεχθῆος πυκινὸν δόμον: *the massive house of Erechtheus*, who, according to B 547 ff., was sprung from the soil, reared by Athene, and at last established in her rich temple at Athens, where he received divine honors in common with her. Both Homeric passages imply a temple where Erechtheus (originally Erichthonius) and Athene together had a cult. So *ἐπ' ᾧ ἀπάξουσι τῇ Ἀθηναίῃ τε τῇ Πολιάδι ἱρὰ καὶ τῷ Ἐρεχθέι* Hdt. v. 82. Such an ancient temple is mentioned by Hdt. (*ἔστι ἐν τῇ ἀκροπόλι ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγομένου εἶναι νηός* viii. 55) as burned by the Persians. On its site that complex structure was erected in which Pausanias finds sanctuaries of Erechtheus and Athene together. His opening words imply that the residence, or house feature, was quite as prominent as the temple feature — *ἔστι δὲ καὶ οἴκημα Ἐρέχθειον καλούμενον* i. 26, 5. At Tiryns, Mycenae, Athens, and Troy, the ruins of temples overlie and succeed chronologically the ruins of palaces. Originally the sanctuary was prob. an apartment of the palace. See Baumeister's *Denkmäler*, pp. 485 ff., for the best restoration of the present ruins of the Erechtheum.

82 f. πολλὰ . . . ὥρμαινε: *many feelings his heart set moving, his heart was deeply stirred;* also of Penelope ψ 85 f., but rather in the sense of anxious debate.

83. ἱσταμένῳ: *as he stood. Cf.* 133 ff. The opportunity is poetically, if not logically, improved to give a description of the whole palace, — the outside 86–94, the inside 95–111, the gardens 112–131. The wonderful description is in a measure anticipated by ζ 300 ff. — **χάλκεον οὐδόν**: *cf. χαλκοβατὲς δῶ* ν 4. Such use of bronze is an embellishment in Homer of the palaces of Hephaestus, Zeus, and Menelaus. It marked an extreme of wealth. Bronze ornaments seem to have been thought of as lining the walls of the palace of Menelaus (δ 45 f., 72). The interiors of the great vaulted tomb-chambers at Orchomenus and Mycenae were evidently profusely decorated with bronze ornaments. See Schuchhardt's *Schliemann's Excavations*, pp. 146 f.

84 f. = δ 45 f. (*Μενελάου κυδαλίμοιο*). — **ὥς τε ἠελίου**: *as of sun;* omitting a second *αἴγλη*, as the English idiom condenses. *Cf. ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς* λ 605, and see on *πατρός* 29, ζ 122. — **πέλεν κατά**: *arose throughout, emanated from*, here of exterior and interior, in the combined description of both, but in δ 45 more naturally of the interior only.

δῶμα καθ' ὑψερεφὲς μεγαλήτορος Ἀλκινόοιο.
χάλκεοι μὲν γὰρ τοῖχοι ἐληλέδατ' ἔνθα καὶ ἔνθα,
ἐς μυχὸν ἐξ οὐδοῦ, περὶ δὲ θριγκὸς κυάνοιο·
χρύσειαι δὲ θύραι πυκινὸν δόμον ἐντὸς ἔεργον·
σταθμοὶ δ' ἀργύρεοι ἐν χαλκέῳ ἕστασαν οὐδῷ,
ἀργύρεον δ' ἐφ' ὑπερθύριον, χρυσέη δὲ κορώνη.
χρύσειοι δ' ἑκάτερθε καὶ ἀργύρεοι κύνες ἦσαν,
οὓς Ἥφαιστος ἔτευξεν ἰδυίῃσι πραπίδεσσιν
δῶμα φυλασσέμεναι μεγαλήτορος Ἀλκινόοιο,
ἀθανάτους ὄντας καὶ ἀγήρως ἤματα πάντα.

86 ff. **χάλκεοι τοῖχοι**: a poetical exaggeration, based on the actual practice of lining or ornamenting the walls with bronze. So *χρύσειαι* and *ἀργύρεοι* 88, 89. — **ἐληλέδατο** (*ἐλαύνω*): *had been driven, i.e. ran. Cf.* ζ 9 for the idiom, and for the form (=*ἐλ-ηλά-δ-ατο*), see § 26 *u*; H. 464 D *a*. — **ἔνθα καὶ ἔνθα**: *on this side and on that, i.e.* to right and left of the spectator.

87. **ἐς μυχὸν ἐξ οὐδοῦ**: *i.e.* from front to rear. — **θριγκός**: *frieze*, prob. along the top of the inner wall. This second hemistich is parenthetical, in the midst of a description of exterior features, but is induced by *μυχόν*. — **κυάνοιο**: *cyanus*, prob. a blue glass. Knobs and panels of this substance were used for interior decoration, as the frieze fragments show in Schliemann's *Tiryns*, pl. iv.; Schuchhardt's *Schliemann's Excavations*, p. 116.

88. **θύραι**: the pl. of the double-leaved door. — **ἐντὸς ἔεργον**: *shut in. Cf.* *κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἔεργεν* Σ 512.

90. **ἐπί**: *overhead. Sc.* *ἦν* in both clauses. — **κορώνη**: the *ring* or *handle* on the outside of the door, to which also the latch-string was fastened when the door was to be locked from that side. See on α 441.

91. **ἑκάτερθε**: *on both sides* of the entrance. — **κύνες**: the word is prob. used here of some hybrid animal like the sphinx or griffin, or even of the lion or leopard, which ancient Greek art, like that of Assyria and Egypt, employed as gate-keepers. The word designates a species of sea-monster in μ 96. Dogs are not known to be a subject of Homeric or any related art. *Cf.* the lions of the 'lions' gate' of Mycenae.

92. **ἰδυίῃσι πραπίδεσσιν**: *with cunning skill.* So Α 608, Σ 380, 482, Τ 12, always of Hephaestus.

94. An adaptation of a formula seen in 257. — **ὄντας**: agrees with *οὕς* instead of *κύνες*, thereby giving special prominence to the rel. sentence. It is a poetic construction. This partic. is of the form *ἐών* excepting here and τ 489. See § 34 *g* γ.

ἐν δὲ θρόνοι περὶ τοῖχον ἐρηρέδατ' ἔνθα καὶ ἔνθα,
ἐς μυχὸν ἐξ οὐδοῖο διαμπερές, ἔνθ' ἐνὶ πέπλοι
λεπτοὶ ἐύννητοι βεβλήατο, ἔργα γυναικῶν.
ἔνθα δὲ Φαιήκων ἡγήτορες ἑδριόωντο
πίνοντες καὶ ἔδοντες· ἐπηετανὸν γὰρ ἔχεσκον.
χρύσειοι δ' ἄρα κοῦροι ἐυδμήτων ἐπὶ βωμῶν
ἕστασαν αἰθομένας δαΐδας μετὰ χερσὶν ἔχοντες,
φαίνοντες νύκτᾱς κατὰ δώματα δαιτυμόνεσσιν.
πεντήκοντα δέ οἱ δμωαὶ κατὰ δῶμα γυναῖκες
αἱ μὲν ἀλετρεύουσι μύλης ἔπι μήλοπα καρπόν,

95. **ἐν δέ**: *and within*, *i.e.* in the *μέγαρον* or men's hall. — **θρόνοι** *κτλ.*: these arm-chairs with high backs *were firmly set against the wall round about.* In *θ* 66 = 473, a single throne is set against a pillar. — **ἐρηρέδατο**: plpf. of *ἐρείδω*, which, in meaning, is a strengthened *κλίνω* (*ζ* 308).

96 **ἔνθ' ἐνί**: *thereon*, or *whereon.* The first refers to *θρόνοι*, the second is adv. with *βεβλήατο lay.*

99 = *κ* 427 (*-οντας, ἔχουσιν*). — **ἐπηετανόν**: here and in 128 best taken as adv., *continually*, a strengthened *ἀεί*. Elsewhere it may be regarded as an adj., as in *ἔνθα κ' ἐγὼ σῖτον μὲν ἐπηετανὸν παρέχοιμι* *σ* 360.

100. **χρύσειοι κοῦροι**: *i.e.* gilded statues of youths. *Cf.* *ἀμφίπολοι . . . | χρύσειαι, ζωῇσι νεήνισιν εἰοικυῖαι* Σ 417 f. The lively personification is continued in *φαίνοντες* below. That ancient Greek art of which the Homeric poets have so many reminiscences, could not have been very crude, if it produced, even in the poet's imagination, the illusion of actual life. — **βωμῶν**: *pedestals.*

101. **μετὰ χερσίν**: *between the hands; i.e.* each statue grasped a torch *with both hands. Cf.* *ε* 49. 'The const. of *μετά* with the dative is, in the main, Homeric. It is occasionally imitated in later poetry.' M. 194.

102. **φαίνοντες**: *giving light;* intr., as in *σ* 308 of fire-pans, *τ* 25 of servants with lamps or torches. Hence *νύκτας* must be acc. of duration of time, *o' nights.*

103 ff. **πεντήκοντα**: we find the same conventional number of female servants in the palace of Odysseus *πεντήκοντα τοί εἰσιν ἐνὶ μεγάροισι γυναῖκες | δμωαί* *χ* 421 f., a passage which may have suggested this. — **οἱ**: *for him.* The reference must be to Alcinoüs, as in 122, though the context in neither case suggests this plainly. Vs. 95–102 describe the more public men's hall, vs. 103 ff. the more private apartments of the palace (*κατὰ δῶμα*), and the gardens. See on 83.

104 f. **αἱ μέν, αἱ δέ**: two divisions of the *δμωαί*, the whole and its parts being expressed by the same case, without any general verb to describe

αἱ δ' ἱστοὺς ὑφόωσι καὶ ἠλάκατα στρωφῶσιν
ἥμεναι, οἷά τε φύλλα μακεδνῆς αἰγείροιο·
καιρουσσέων δ' ὀθονέων ἀπολείβεται ὑγρὸν ἔλαιον.
ὅσσον Φαίηκες περὶ πάντων ἴδριες ἀνδρῶν
νῆα θοὴν ἐνὶ πόντῳ ἐλαυνέμεν, ὣς δὲ γυναῖκες
ἱστῶν τεχνῆσσαι· πέρι γάρ σφισι δῶκεν Ἀθήνη
ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλάς.
ἔκτοσθεν δ' αὐλῆς μέγας ὄρχατος ἄγχι θυράων

the activity of the whole body, — partitive or distributive apposition. *Cf.* κήρυκες καὶ θεράποντες | οἱ μὲν οἶνον ἔμισγον . . . | οἱ δὲ . . . τραπέζας | νίζον . . . τοὶ δὲ κρέα πολλὰ δατεῦντο α 109 ff. — **ἀλετρεύουσι**: here, and in all that follows till 131, descriptive presents and perfects unexpectedly take the place of the imperfects and pluperfects of 86–102. — **μύλῃς ἔπι**: *at mills*, hand-mills, consisting of an upper and a nether millstone, the upper fitted to turn upon the lower, and crush the grain between them. This is an advance upon the still more primitive mode of crushing the grain by pounding in a mortar, or between two stones. Large stone mills to be turned by animals may be seen at Pompeii. *Cf.* 'two women shall be grinding at the mill' *Matt.* xxiv. 41. It was the lowliest service. — **μήλοπα**: *white, glistening* (μᾶλός); the compound found only here. *Cf.* ἄλφιτα λευκά.

105. The second hemistich opens the verse in ζ 53. — **ἱστούς**: *webs, looms* full of cloth.

106. ἥμεναι: *as they sit.* — **οἷά τε . . . αἰγείροιο**: *like leaves of a tall black-poplar*, in so far as they were many, closely stationed, and in restless motion.

107. καιρουσσέων: *having many καῖροι*, hence *close-woven.* The form is contracted from καιροεσσέων (nom. καιρόεις), an adj. formed from καῖρος, the *loop* or *eye* to which each vertical thread (the warp) of the web was attached. A fine texture would require many such καῖροι. — **ἀπολείβεται . . . ἔλαιον**: *drops off the smooth oil.* This was prob. used as a dressing for the thread of the web, to make it pliant and glossy. *Cf.* χιτῶνας | . . . στίλβοντας ἐλαίῳ Σ 595 f.

109. ὣς δέ: *so, I say, i.e.* to such a degree, ὣς being correlative to ὅσσον, as ὡς to τόσσον in δ 104 f., Χ 424 f., to τοσσοῦτον in φ 402 f. For δέ in apod., see on 47.

110 f. ἱστῶν τεχνῆσσαι: *accomplished in weaving.* The gen. depends on the subst. contained in the adj. (H. 754 e). For the contraction in the latter, see § 6 *d.* — **πέρι . . . ἐσθλάς**: of Penelope β 116 f.

112. ἔκτοσθεν: the third division in the description. *Cf.* 82, 95. — **ὄρχατος**: *garden;* a collection of trees and plants set out in symmetrical rows; ὄρχος is a single row. — **θυράων**: of the court-yard.

τετράγυος· περὶ δ' ἕρκος ἐλήλαται ἀμφοτέρωθεν.
ἔνθα δὲ δένδρεα μακρὰ πεφύκασι τηλεθόωντα,
ὄγχναι καὶ ῥοιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθόωσαι.
τάων οὔ ποτε καρπὸς ἀπόλλυται οὐδ' ἀπολείπει
χείματος οὐδὲ θέρευς, ἐπετήσιος· ἀλλὰ μάλ' αἰεὶ
ζεφυρίη πνείουσα τὰ μὲν φύει, ἄλλα δὲ πέσσει.
ὄγχνη ἐπ' ὄγχνῃ γηράσκει, μῆλον δ' ἐπὶ μήλῳ,
αὐτὰρ ἐπὶ σταφυλῇ σταφυλή, σῦκον δ' ἐπὶ σύκῳ.
ἔνθα δέ οἱ πολύκαρπος ἀλωὴ ἐρρίζωται,
τῆς ἕτερον μὲν θειλόπεδον λευρῷ ἐνὶ χώρῳ

113. τετράγυος: *of four acres*, using the English *acre* in its primitive indefinite sense. So γύης seems to have been an indefinite and varying ploughman's 'piece.'—**ἐλήλαται**: see on 86. —**ἀμφοτέρωθεν**: *both ways, i.e.* in length and breadth. *Cf.* ἔνθα καὶ ἔνθα 86.

114. ἔνθα δέ: the same phrase begins the description of each of the three adjacent divisions of the garden, —the fruit-orchard 114–121, the vineyard 122–126, the vegetable-garden 127 f. —**πεφύκασι**: the ending has ᾰ only here and in λελόγχασιν λ 304. *Cf.* 128, and see §§ 26 *d*, 31 *a*.

115 f. = λ 589 f., in the tantalizing of Tantalus.

118. ἐπετήσιος: *all the year through;* in agreement with καρπός, and epexegetical of the preceding clause. The year is divided into its two main seasons. —**μάλ' αἰεί**: lit. *quite always; for ever and ever.*

119. ζεφυρίη: a fem. adj. used as subst., equiv. to Ζέφυρος. In the first syllable, the vowel is apparently long by position, φ being treated as a double consonant (§ 41 *n*). —In this western land of fancy, and in Elysium (δ 566 ff.), the raw and stormy Zephyrus is made calm and clear and warm. Contrast ξ 458, τ 206. For the Ionian coast it came from the mountain snows of Thrace.—**φύει, πέσσει**: *starts, ripens.*

120. ὄγχνη ἐπ' ὄγχνῃ: *pear (upon) after pear*, the prep. denoting succession in time or place, like μετά with the acc. *Cf.* τὸν δὲ μετ' Ἀτρεΐδαι . . . | τοῖσι δ' ἐπ' Αἴαντες κτλ. Θ 261 ff.—**μῆλον**: *apple.* The word occurs once besides in Homer (ἄνθεσι μήλων Ι 542), as a general term for fruit.

121. αὐτὰρ . . . σταφυλή: the verse anticipates the description of the vineyard which follows, and includes it also in the never-failing fruitfulness.

122. ἀλωή: *vineyard.* The word has a more comprehensive meaning in ζ 293.

123. ἕτερον μὲν θειλόπεδον: *one part*, namely *the curing-place.*

τέρσεται ἠελίῳ, ἑτέρας δ᾽ ἄρα τε τρυγόωσιν,
ἄλλας δὲ τραπέουσι· πάροιθε δέ τ᾽ ὄμφακές εἰσιν
ἄνθος ἀφιεῖσαι, ἕτεραι δ᾽ ὑποπερκάζουσιν.
ἔνθα δὲ κοσμηταὶ πρασιαὶ παρὰ νείατον ὄρχον
παντοῖαι πεφύασιν, ἐπηετανὸν γανόωσαι.
ἐν δὲ δύω κρῆναι ἡ μέν τ᾽ ἀνὰ κῆπον ἅπαντα
σκίδναται, ἡ δ᾽ ἑτέρωθεν ὑπ᾽ αὐλῆς οὐδὸν ἵησιν
πρὸς δόμον ὑψηλόν, ὅθεν ὑδρεύοντο πολῖται.
τοῖ᾽ ἄρ᾽ ἐν Ἀλκινόοιο θεῶν ἔσαν ἀγλαὰ δῶρα.

124 f. **τέρσεται ἠελίῳ**: *is dried by the sun*, together with the grapes spread out there to be cured. — **ἑτέρας . . . τραπέουσι**: *sc.* σταφυλάς, where a strict correspondence would require ἐν ἑτέρῳ σταφυλάς κτλ.; *while other clusters then they pluck, and others still they tread.* The year round, in this marvellous vineyard, the king can have at the same time (*a*) cured grapes (raisins), (*b*) fresh ripe grapes for eating, (*c*) new wine.— **δέ τε**: the τέ is prob. a loose connective (H. 1041), though by many an indef. generalizing force is assigned to it (M. 332).

125. **πάροιθε**: *in front, in the foreground, sc.* of the vineyard.

126. **ἄνθος ἀφιεῖσαι**: just *shedding their flower, i.e.* quite green. — **ὑποπερκάζουσιν**: *are gradually* (ὑπό) *taking on color;* only here in Homer.

127. **πρασιαί**: *beds* of vegetables. — **παρὰ νείατον ὄρχον**: *skirting the outermost row* of vines.

128. **παντοῖαι**: *of all sorts* of vegetables and herbs. — **γανόωσαι**: *bright;* of the fresh vegetable green. Elsewhere in Homer the word is used of the gleam of armor (Ν 265, Τ 359).

129 f. **ἐν δέ**: *therein, i.e.* in this vegetable garden. — **κρῆναι ἡ μέν, ἡ δέ**: see on 104. — **κῆπον**: the same as ὄρχατος (112).

130. **σκίδναται**: *scatters itself, i.e.* is distributed in artificial channels. See the lengthy simile drawn from such artificial irrigation Φ 257 ff. — **ὑπ᾽ αὐλῆς οὐδόν**: *in under the threshold of the court*, reappearing perhaps at a fountain near or in the palace. — **ἵησιν**: intr., *sends itself, i.e. flows. Cf.* ὃς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἵησιν λ 239.

131. **ὅθεν ὑδρεύοντο πολῖται**: the hemistich occurs also ρ 206, of a spring outside the city of Ithaca. If πολῖται here refers to the Phaeacians in general, the ὅθεν must refer to the second spring or stream, at a point outside the αὐλή. The flow was copious enough to supply both palace and city. The impf. in the verb prepares the way for a return from description to narrative. See on 104.

132. **τοῖ᾽ ἄρα**: *such then*, summing up in conclusion. — **ἐν Ἀλκινόοιο**: *sc.* οἴκῳ, with the larger meaning *home, estate*, as in α 248 *etc.* This extension of meaning is made necessary by the introduction of vs. 104–131.

ἔνθα στὰς θηεῖτο πολύτλας δῖος Ὀδυσσεύς.
αὐτὰρ ἐπεὶ δὴ πάντα ἑῷ θηήσατο θυμῷ,
καρπαλίμως ὑπὲρ οὐδὸν ἐβήσετο δώματος εἴσω.
εὗρε δὲ Φαιήκων ἡγήτορας ἠδὲ μέδοντας
σπένδοντας δεπάεσσιν ἐυσκόπῳ Ἀργεϊφόντῃ,
ᾧ πυμάτῳ σπένδεσκον, ὅτε μνησαίατο κοίτου.
αὐτὰρ ὁ βῆ διὰ δῶμα πολύτλας δῖος Ὀδυσσεὺς
πολλὴν ἠέρ' ἔχων, ἥν οἱ περίχευεν Ἀθήνη,
ὄφρ' ἵκετ' Ἀρήτην τε καὶ Ἀλκίνοον βασιλῆα.
ἀμφὶ δ' ἄρ' Ἀρήτης βάλε γούνασι χεῖρας Ὀδυσσεύς,
καὶ τότε δή ῥ' αὐτοῖο πάλιν χύτο θέσφατος ἀήρ.
οἱ δ' ἄνεῳ ἐγένοντο, δόμον κάτα φῶτα ἰδόντες·
θαύμαζον δ' ὁρόωντες. ὁ δὲ λιτάνευεν Ὀδυσσεύς·
" Ἀρήτη, θύγατερ Ῥηξήνορος ἀντιθέοιο,
σόν τε πόσιν σά τε γούναθ' ἱκάνω πολλὰ μογήσας
τούσδε τε δαιτυμόνας· τοῖσιν θεοὶ ὄλβια δοῖεν

Vs. 133–152. *Odysseus enters the palace, addresses himself to the queen, and entreats to be brought home.*

133 f. = ε 75 f. (*διάκτορος Ἀργεϊφόντης*).

135. εἴσω: governs the gen. only here and θ 290; oftener the acc., which it usually follows, for metrical reasons.

136. The second hemistich occurs in the nom., after *Φαιήκων*, 186, θ 11, 26, 97, 387, 536, ν 186, 210; after *Δαναῶν* λ 526, Λ 816. Elsewhere, in the *Iliad*, it usually follows *Ἀργείων*.

137 f. ἐυσκόπῳ Ἀργεϊφόντῃ: with his magic wand Hermes *ἀνδρῶν ὄμματα θέλγει | ὧν ἐθέλει* ε 47 (*cf.* Ω 445), but he is not distinctively a god of sleep, and this last libation was prob. made to him rather as protector and helper (*ἐριούνιος*).

139. The first hemistich occurs also σ 153; for the second, see on ε 171.

140. ἔχων: *wearing, enveloped in*, as *εἵματα ἔχω* ρ 572 f.

142. ἀμφί: adv. with *βάλε*. See on ε 231.

143. καὶ τότε δή: elsewhere introduces an apodosis. — **αὐτοῖο**: with *πάλιν χύτο*, as ablatival genitive. So with *πάλιν τρέπεσθαι* Σ 138, Υ 439.

144 f. The first hemistich occurs also κ 71. *Cf.* 154. — **ἰδόντες, ὁρόωντες**: *as they caught sight, as they gazed.*

146. *Cf.* 54 ff.

147 = ε 449 (*σὸν τε ῥόον*).

148. τοῖσιν: includes also the king and queen. — **θεοὶ ὄλβια δοῖεν**: the same formula ("God bless!") without following inf. occurs θ 413, ω 402.

ζωέμεναι, καὶ παισὶν ἐπιτρέψειεν ἕκαστος
κτήματ᾽ ἐνὶ μεγάροισι γέρας θ᾽ ὅ τι δῆμος ἔδωκεν·
αὐτὰρ ἐμοὶ πομπὴν ὀτρύνετε πατρίδ᾽ ἱκέσθαι
θᾶσσον, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχω."
ὣς εἰπὼν κατ᾽ ἄρ᾽ ἕζετ᾽ ἐπ᾽ ἐσχάρῃ ἐν κονίῃσιν
πὰρ πυρί· οἱ δ᾽ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
ὀψὲ δὲ δὴ μετέειπε γέρων ἥρως Ἐχένηος,

Blessing paves the way for begging, as in A 17 ff.

149. ζωέμεναι: *in their living*, *i.e.* that they may live long. The inf. denotes the 'sphere of action' (M. 231). — **ἐπιτρέψειεν**: *bequeath*, at his death.

150. The first hemistich occurs also λ 341, χ 370. — **γέρας**: *honor*, including all the special revenues, properties, and privileges of the βασιλεύς or γέρων, particularly the τέμενος or royal lands. See on ζ 293.

151. ἱκέσθαι: *for my coming*, *i.e.* so that I may come.

152. ἐπεὶ δὴ κτλ.: as in θ 411 (πάσχεις); *cf.* α 49 (δυσμόρῳ, ὃς δὴ . . . πάσχει). — **θᾶσσον**: excepting ο 201, this comparative always stands thus in final or hortatory clauses in the sense *right speedily*, "the sooner the better." It has here the position of strong supplementary emphasis. — **ἀπό**: *away from*. See on ε 350.

Vs. 153–206. *At the prompting of an aged Phaeacian noble, king Alcinoüs welcomes the suppliant, and promises him a convoy home.*

153. The first hemistich is part of the stock verse β 224; the second recurs in 160. — **ἐπ᾽ ἐσχάρῃ**: *at the hearth*, where Arete sits ζ 305 (see on ζ 52). In the Homeric age the hearth had no special sanctity, nor was there yet a goddess Ἑστία, but it was a symbol of home life and of hospitality. When Themistocles flies for refuge to Admetus, king of the Molossians, ὁ μὲν (Ἄδμητος) οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ (Θεμιστοκλῆς) τῆς γυναικὸς ἱκέτης γενόμενος διδάσκεται ὑπ᾽ αὐτῆς τὸν παῖδα σφῶν λαβὼν καθέζεσθαι ἐπὶ τὴν ἑστίαν Thuc. i. 136. § 3. Telephus, the son of Heracles, on Clytaemnestra's advice enforces his suppliant appeal to Agamemnon by taking refuge with the infant Orestes at the palace altar. In this Phaeacian episode also, the influence of the daughter Nausicaa helps to strengthen the favor of king and queen. Another position for the suppliant or mourner to take was the threshold, ἐπ᾽ οὐδοῦ δ 718, κ 62.

154. πὰρ πυρί: takes the place of ὣς ἔφαθ᾽ in the formula-verse, which occurs ten times in the *Iliad*, thrice in the *Odyssey*. The second hemistich is, of course, the variable element. *Cf.* γ 430. — **σιωπῇ**: *in silence*. The word occurs in Homer only as this adverbial dative. So σιγῇ.

155. ὀψὲ δὲ δή: see on ε 322. — **γέρων**: *a noble*, in the technical sense. The γέροντες were the heads of the noblest families, and formed an ad-

ὃς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν
καὶ μύθοις ἐκέκαστο, παλαιά τε πολλά τε εἰδώς·
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν·
"'Αλκίνο', οὐ μέν τοι τόδε κάλλιον, οὐδὲ ἔοικεν,
ξεῖνον μὲν χαμαὶ ἧσθαι ἐπ' ἐσχάρῃ ἐν κονίῃσιν,
οἵδε δὲ σὸν μῦθον ποτιδέγμενοι ἰσχανόωνται·
ἀλλ' ἄγε δὴ ξεῖνον μὲν ἐπὶ θρόνου ἀργυροήλου
εἷσον ἀναστήσας, σὺ δὲ κηρύκεσσι κέλευσον
οἶνον ἐπικρῆσαι, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ.

visory council to the king. The notion of age is not necessarily prominent, any more than in *senator* or *alderman*. This idea is specially provided for by the next verse.

156. **ἀνδρῶν**: part. gen. with ὅς. — **προγενέστερος**: an abs. comp., *very old*, *elderly*, as in ὁ γὰρ προγενέστερος ἦεν of Nestor B 555. The rel. sent. thus shows why an inferior prince ventured to suggest to his king.

157. **μύθοις**: *counsels*. See on 72. — **παλαιά . . . εἰδώς**: of one who has a long and rich experience. The phrase designates Nestor ω 51, the ὀρνιθοσκόπος Halitherses β 188. See on ε 9.

158. This formula occurs entire sixteen times in Homer. See on β 160.

159 ff. **οὐ μέν** (μήν) **τοι**: *by no means surely*. The affirmative form is ἦ μήν τοι. — **τόδε**: "such a state of things as this," explained by the two following verses ξεῖνον μὲν κτλ. and οἵδε δὲ κτλ., of which the second would more regularly be in the form of acc. and inf., like the first, but has taken an independent structure, — *while these etc.* — **κάλλιον**: *the more honorable* of the two courses mentioned in what follows; not the abs. comparative.

161. **σὸν μῦθον**: *thine orders;* "directions from thee."

162. The second hemistich occurs also κ 314 = 366, Σ 389.

163. **εἷσον ἀναστήσας**: *raise and seat.* — **σὺ δέ**: instead of marking another obj. (κήρυκας δέ), contrasted with ξεῖνον μέν, the δέ is used to repeat and emphasize the subj. of the previous clause. *Cf.* 215, 222.

164. **ἐπικρῆσαι** (-κεράσαι): the compound occurs only here. The prep. has the force of *thereto*, *in addition;* but this may be here in addition to the former mixture, *i.e. mix anew*, or *to* the water into which (in Homeric times) wine was poured on mixing, *i.e. mix in.* — **καὶ Διί**: *cf.* 137.

165. **ὀπηδεῖ**: Zeus not only *attends*, but sends, guides, and avenges suppliants (see on ζ 207). He manifests himself through their presence,

δόρπον δὲ ξείνῳ ταμίη δότω ἔνδον ἐόντων."
  αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἱερὸν μένος Ἀλκινόοιο,
χειρὸς ἑλὼν Ὀδυσῆα δαΐφρονα ποικιλομήτην
ὦρσεν ἀπ' ἐσχαρόφιν καὶ ἐπὶ θρόνου εἷσε φαεινοῦ,
υἱὸν ἀναστήσας ἀγαπήνορα Λαοδάμαντα,
ὅς οἱ πλησίον ἷζε, μάλιστα δέ μιν φιλέεσκεν.
χέρνιβα δ' ἀμφίπολος προχόῳ ἐπέχευε φέρουσα
καλῇ χρυσείῃ ὑπὲρ ἀργυρέοιο λέβητος,
νίψασθαι· παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.
σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,
εἴδατα πόλλ' ἐπιθεῖσα χαριζομένη παρεόντων.

and hence the libation to him now. — **ἅμα**: with ὀπηδεῖν, as elsewhere with ἕπεσθαι.

166. **δόρπον**: *supper*; a light meal, following the δεῖπνον or *dinner*. — **ἔνδον ἐόντων**: *of what she has within*, *of her store*, equiv. to παρεόντων 176.

167. The first hemistich is a stock phrase of transition, occurring also θ 143, 446, ν 159, ο 92, and thrice in the *Iliad*. — **ἱερὸν μένος Ἀλκινόοιο**: *the vigorous might of Alcinoüs*, *i.e. the vigorous and mighty A.* See on 2. The hemistich occurs also θ 2, 385, ν 20, 24.

168. The second hemistich occurs also γ 163, χ 115, 202, 281, Λ 482, always of Odysseus. — **δαΐφρονα**: *sagacious*; the natural meaning in the *Odyssey*. In the *Iliad* it naturally refers rather to skill in battle.

169. **ἐσχαρόφιν**: see on ε 59.

170 f. As Laodamas, the crown-prince, yields the place of honor next the king to Odysseus, so Athene to Thetis in Ω 100.

171. **μάλιστα . . . φιλέεσκεν**: a co-ord. sent., giving the reason for πλησίον ἷζε, and returning from the rel. to the main const. (instead of καὶ ὃν μάλιστα φιλέεσκεν).

172–176=α 136–140, δ 52–56, κ 368–372, ο 135–139, ρ 91–95.

172. **χέρνιβα ἐπέχευε**: equiv. to χερσὶν ὕδωρ ἐπέχευε (Ω 303). For this first aor. form., see § 30 *i*. — **προχόῳ**: dat. of means. — **φέρουσα**: the addition of the partic. simply makes the description more vivid,—*with the ewer that she bore*. — The washing of the hands before eating was fixed custom, prob. on account of the accompanying libations to the gods, as well as because the hands were to be freely used on the food.

174. **νίψασθαι**: for them *to wash*; inf. of purpose. — **ἐτάνυσσε**: *spread out*, *drew*; of the flat surface of the table, even though small. *Cf.* προπάροιθε θρόνων ἐτίταινε τραπέζας κ 354.

175. This verse occurs without the others of the group ρ 259.

176. **εἴδατα**: *dishes*; usually cold meats left from former meals (*cf.* ἅ

αὐτὰρ ὁ πῖνε καὶ ἦσθε πολύτλας δῖος Ὀδυσσεύς.
καὶ τότε κήρυκα προσέφη μένος Ἀλκινόοιο·
"Ποντόνοε, κρητῆρα κερασσάμενος μέθυ νεῖμον
πᾶσιν ἀνὰ μέγαρον, ἵνα καὶ Διὶ τερπικεραύνῳ
σπείσομεν, ὅς θ' ἱκέτῃσιν ἅμ' αἰδοίοισιν ὀπηδεῖ."
ὣς φάτο, Ποντόνοος δὲ μελίφρονα οἶνον ἐκίρνα,
νώμησεν δ' ἄρα πᾶσιν ἐπαρξάμενος δεπάεσσιν.
αὐτὰρ ἐπεὶ σπεῖσάν τε πίον θ', ὅσον ἤθελε θυμός,
τοῖσιν δ' Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·
"κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὄφρ' εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.

ῥα τῇ προτέρῃ ὑπέλειπον ἔδοντες π 50). These were brought on for an unexpected guest who had to be suddenly served. — **χαριζομένη παρεόντων**: *giving gladly* (hence *bountifully*) *of what was on hand, of her store.* The gen. is partitive. For παρεόντων we have ἔνδον ἐόντων used of provisions in 166, ο 77 = 94, Τ 320.

177 = ζ 249 (ἦ τοι).

178 f. = ν 49 f.

179. νεῖμον (νέμω): *distribute*, in the sense of νωμᾶν (183).

180 f. The first hemistich occurs ν 51, the rest as in 164 f.

182 = ν 53. — **μελίφρονα**: *honey-hearted, i.e. honey-sweet;* a quality of the wine, not an effect which it produces (as in εὐήνορα δ 622). The epith. is used also of πυρός, σῖτος, ὕπνος. — **ἐκίρνα**: from κίρνημι, κεράννυμι.

183 = γ 340 (pl.) = φ 272 = Α 471 = Ι 176. The first hemistich occurs also ν 54 = σ 425, the second, in imv. form, σ 418 = φ 263. — **νώμησεν**: *sc.* ποτόν. νωμάω serves as frequentative of νέμω. The κοῦροι who served as butlers (οἰνοχόοι), dipped (ἀφύσσω) the wine with the pitcher (πρόχοος) from the mixing-bowl (κρητήρ), and then, passing round from left to right of the company (ἐπιδέξια), poured wine into the beakers of the guests. *Cf.* ι 9 f., Α 597 f. These features characterized the usual symposium of historic times. — **ἐπαρξάμενοι δεπάεσσιν**: *having begun the religious rites therefor* (ἐπί) *with the beakers, i.e.* after having first put wine for the libation into the beakers. *Cf.* ἀλλ' ἄγετ' οἰνοχόος μὲν ἐπαρξάσθω δεπάεσσιν | ὄφρα σπείσαντες κατακείομεν σ 418 f. The phrase is technical and ritualistic. The prep. with ἄρχομαι in this sense varies, as in γ 445 (κατά), γ 446 (ἀπό), but seems to be specially significant always. *Cf.* σκυτάλην λαβών μου κατήρξατο Luc. *Somn.* 3.

184 = 228, γ 342.

185–187 = θ 25–27.

186. See on 136.

187 = ρ 469, σ 352, Η 68, 349, 369, Θ 6. This stock verse emphasizes the fact that the speaker utters his own

νῦν μὲν δαισάμενοι κατακείετε οἴκαδ' ἰόντες·
ἠῶθεν δὲ γέροντας ἐπὶ πλέονας καλέσαντες
ξεῖνον ἐνὶ μεγάροις ξεινίσσομεν ἠδὲ θεοῖσιν
ῥέξομεν ἱερὰ καλά, ἔπειτα δὲ καὶ περὶ πομπῆς
μνησόμεθ', ὥς χ' ὁ ξεῖνος ἄνευθε πόνου καὶ ἀνίης
πομπῇ ὑφ' ἡμετέρῃ ἣν πατρίδα γαῖαν ἵκηται
χαίρων καρπαλίμως, εἰ καὶ μάλα τηλόθεν ἐστίν,
μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσιν,
πρίν γε τὸν ἧς γαίης ἐπιβήμεναι· ἔνθα δ' ἔπειτα
πείσεται, ἅσσα οἱ αἶσα κατὰ κλῶθές τε βαρεῖαι
γιγνομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ.
εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθεν,

sentiments. A simpler formula is *ὄφρα τι εἴπω*. The next verse always shows asyndeton.

188 = σ 408 (ἀλλ' εὖ). — **κατακείετε κτλ.**: *go home and go to bed.*

189. **γέροντας**: *senators*, or *elders*. See on 155. — **ἐπί**: *hither*; adv. with *καλέσαντες*. — **πλέονας**: pred., *in larger numbers.*

192. **ἄνευθε . . . ἀνίης**: *i.e.* without the hardships of an ordinary sea-voyage. *Cf.* 36, 318 ff.

193. For the second hemistich, *cf.* ε 26.

194 = ζ 312 (*ἐσσί*).

195. **μηδέ**: connects *ἵκηται* (193) with *πάθῃσιν*, and continues *ὥς κε* (192). — **μεσσηγύς**: *on the way between* this country and his own, with local meaning, as always in Homer.

196. *Cf.* *πρίν γε τὸν ἐς Τροίην ἀναβήμεναι* α 210. The unusual renewal of the same subj. here by *τόν* must be due to the imitation or borrowing of a set phrase. In α 210, the *τόν* contrasts with a different subj. preceding.

197 f. **ἅσσα**: *ἅτινα*, see § 24 *s*; M. 108, 2. — **αἶσα**: *fate*, in the most general sense, a faintly personified power. In *κακὴ Διὸς αἶσα* ι 52, it is a representative of Zeus; in *δαίμονος αἶσα κακή* λ 61, of deity in general. The *κλῶθες* are more special and distinct personifications of the same power (*γενικὸν τὸ αἶσα, εἰδικὸν τὸ κλῶθες* Schol.). *Cf.* *τὰ πείσεται ἅσσα οἱ αἶσα | γεινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ* Υ 127 f. Their number is still indef. in Homer, like that of the Muses and Moirae. To *μοῖρα κραταιή* the same influence at birth over man's destiny is assigned Ω 209 f. — **βαρεῖαι**: *grievous*, because the sorrows of the life allotted, and the dreary end of death, weigh heavily on men. *Cf.* *ἄτης τε βαρείης* ο 233.

198. **γιγνομένῳ**: *at his birth.* Construe with the preceding *οἱ*.

199 = Z 128 (*εἰλήλουθας*), where the person of the verb shows more clearly than here that *τὶς ἀθανάτων* is in pred. appos. to the subject, — *if it is an*

ἄλλο τι δὴ τόδ' ἔπειτα θεοὶ περιμηχανόωνται.
αἰεὶ γὰρ τὸ πάρος γε θεοὶ φαίνονται ἐναργεῖς
ἡμῖν, εὖτ' ἔρδωμεν ἀγακλειτὰς ἑκατόμβας,
δαίνυνταί τε παρ' ἄμμι καθήμενοι, ἔνθα περ ἡμεῖς.
εἰ δ' ἄρα τις καὶ μοῦνος ἰὼν ξύμβληται ὁδίτης,
οὔ τι κατακρύπτουσιν, ἐπεί σφισιν ἐγγύθεν εἰμέν,
ὥς περ Κύκλωπές τε καὶ ἄγρια φῦλα Γιγάντων."
  τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ἀλκίνο', ἄλλο τί τοι μελέτω φρεσίν· οὐ γὰρ ἐγώ γε
ἀθανάτοισιν ἔοικα, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
οὐ δέμας οὐδὲ φυήν, ἀλλὰ θνητοῖσι βροτοῖσιν.
οὕς τινας ὑμεῖς ἴστε μάλιστ' ὀχέοντας ὀιζὺν

immortal who has come. — **κατ' οὐρανοῦ**: *cf.* the phrase κατ' Οὐλύμποιο καρήνων α 102, Α 44.

200. ἄλλο τι: pred. appos. with the acc. τόδε. *This is something else* (than furnishing an escort) *which the gods etc.* See on ε 173. — **ἔπειτα**: *in that case.*

201. The second hemistich occurs also π 161, Υ 131 (φαίνεσθαι). — **τὸ πάρος**: *aforetime*, giving φαίνονται the force of pres. and pf. combined. G. 1258; H. 826. — **ἐναργεῖς**: *in plain view*, even though under assumed forms. *Cf.* ἦ μοι ἐναργὴς ἦλθε θεοῦ ἐς δαῖτα θάλειαν γ 420, said by Nestor of Athene, who had assumed the form of Mentor.

202. εὖτε: this conj. takes the subjv. without ἄν only here. *Cf.* ὅτε in 72.

204. τὶς: sc. ἡμῶν. — **καὶ . . . ὁδίτης**: *even going alone on a journey, i.e.* away from the public religious ceremonies. ὁδίτης is pred. appos. to τὶς. — **ξύμβληται**: *falls in with* (them); second aor. subjv. without variable vowel (§ 35). On the contrary we have βλήεται ρ 472.

205. οὔ τι κατακρύπτουσιν: *they make no concealments at all, i.e.* φαίνονται ἐναργεῖς. — **ἐγγύθεν**: *of near kin. Cf.* ἀγχίθεοι ε 35. The genealogy is not clearly given in Homer, except for the royal family (54 ff.). In ν 129 f. Poseidon complains of the Phaeacian people τοί πέρ τε ἐμῆς ἔξεισι γενέθλης.

206. See on 59.

Vs. **207–225.** *Odysseus, on the plea of hunger, defers making himself known until the morrow.*

208. ἄλλο τι . . . φρεσίν: *let something else* than the suspicion that I am a god *occupy thy thoughts.*

209 = α 67 (ἔδωκε). The second hemistich occurs twelve times in the *Odyssey.*

210. The first hemistich is used also ε 212, Α 115.

211 f. For the form of sentence, and for the thought, *cf.* ὃς ἀποτμότατος γένετο θνητῶν ἀνθρώπων, | τοῦ μ' ἔκ φασι γενέσθαι α 219 f. — **οὕς τινας**: quos-

ἀνθρώπων, τοῖσίν κεν ἐν ἄλγεσιν ἰσωσαίμην.
καὶ δ' ἔτι κεν καὶ μᾶλλον ἐγὼ κακὰ μυθησαίμην,
ὅσσα γε δὴ ξύμπαντα θεῶν ἰότητι μόγησα.
ἀλλ' ἐμὲ μὲν δορπῆσαι ἐάσατε κηδόμενόν περ.
οὐ γάρ τι στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο
ἔπλετο, ἥ τ' ἐκέλευσε ἕο μνήσασθαι ἀνάγκῃ
καὶ μάλα τειρόμενον καὶ ἐνὶ φρεσὶ πένθος ἔχοντα,
ὡς καὶ ἐγὼ πένθος μὲν ἔχω φρεσίν, ἡ δὲ μάλ' αἰεὶ
ἐσθέμεναι κέλεται καὶ πινέμεν, ἐκ δέ με πάντων
ληθάνει, ὅσσ' ἔπαθον, καὶ ἐνιπλησθῆναι ἀνώγει.
ὑμεῖς δ' ὀτρύνεσθαι ἅμ' ἠοῖ φαινομένηφιν,
ὥς κ' ἐμὲ τὸν δύστηνον ἐμῆς ἐπιβήσετε πάτρης

cunque, *whomsoever*. — **ὀχέοντας ὀιζύν**: the metaphor is taken from beasts of burden. So the shade of Heracles says· ὅν περ (sc. κακὸν μόρον) ἐγὼν ὀχέεσχον λ 619. *Cf.* 'ye that labor and are heavy laden' *Matt.* xi. 28.

213. καὶ . . . μᾶλλον: *nay* (δέ), *and still more even*, *i.e.* in more detail.

214 = ξ 198. The second hemistich occurs also μ 190 (-σαν), ρ 119. — **ὅσσα . . . ξύμπαντα**: (considering) *how many indeed, all told, i.e. since many etc.* The verse contains what was once an excl., though this has been weakened into a causal relation, as though ὅσσα were equiv. to ὅτι τόσσα.

215. δορπῆσαι: *to sup*, *i.e.* to finish or add to the meal begun in 177, and thought of as continuing till 232. A δόρπον sometimes follows a δεῖπνον at short interval, as in δ 213.

216. ἐπί: *next to*, of a row of objects, and so *in comparison with.*

217. ἔπλετο, ἐκέλευσε: gnomic aorists. — **ἕο**: the pron. here shows survival of the digamma only. See on ε 459, and § 14 *h*. It is here reflexive.

218. The first hemistich occurs also Z 85 (-νοι), the second ω 233 (μέγα δέ). — **τειρόμενον, ἔχοντα**: *sc.* τινὰ, the subj. of the preceding μνήσασθαι.

219. ὡς καί: *as for instance*, adducing a special case in illustration of a general principle. *Cf.* θ 176. — **μάλ' αἰεί**: see on 118.

220 f. ἐκ: adv. with ληθάνει, *utterly makes me forget.*

222. ὑμεῖς δέ: corresponds to ἐμὲ μέν 215. See on 163. — **ὀτρύνεσθαι**: inf. as imv., *bestir yourselves.* — The second hemistich occurs also δ 407, ζ 31, π 270, ξ 266 = ρ 435, I 682, Λ 685 after the fem. caesura, and in the form ἅμα δ' ἠοῖ after the masc. caesura μ 24, ο 396, I 618, Ω 600. For the Epic ending -φι, see § 15.

223. ἐπιβήσετε: first aor. subjv.

καί περ πολλὰ παθόντα· ἰδόντα με καὶ λίποι αἰὼν
κτῆσιν ἐμήν, δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα."
  ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἐπῄνεον ἠδὲ κέλευον
πεμπέμεναι τὸν ξεῖνον, ἐπεὶ κατὰ μοῖραν ἔειπεν.
αὐτὰρ ἐπεὶ σπεῖσάν τε πίον θ', ὅσον ἤθελε θυμός,
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,
αὐτὰρ ὁ ἐν μεγάρῳ ὑπελείπετο δῖος Ὀδυσσεύς,
πὰρ δέ οἱ Ἀρήτη τε καὶ Ἀλκίνοος θεοειδὴς
ἥσθην· ἀμφίπολοι δ' ἀπεκόσμεον ἔντεα δαιτός.
τοῖσιν δ' Ἀρήτη λευκώλενος ἤρχετο μύθων·

224. **καί περ**: these words occur nowhere else in Homer thus together. G. 1573; H. 979, a. — **λίποι**: a poetical use of the simple opt. to express permission or concession, 'willingness, or at least indifference, to the happening of some evil.' GMT. 725; M. 299, *c*. The phrase is more aptly used by the wounded Sarpedon, Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς | κεῖσθαι, ἀλλ' ἐπάμυνον· ἔπειτά με καὶ λίποι αἰὼν | ἐν πόλει ὑμετέρῃ Ε 684 ff. Here, Odysseus so longs for his home that he would willingly die, if necessary, to see it. See on α 59.

225. The verse occurs also τ 526, Τ 333. It seems to have been unnecessarily employed here by some poet or scribe who missed the obj. to ἰδόντα, which was to be supplied from πάτρης.

Vs. 226–297. *After the Phaeacian elders have gone, Arete questions Odysseus, who tells how he came from Ogygia to Scheria, and how Nausicaa had aided him.*

226 f. = ν 47 f. V. 226 = δ 673, θ 398. In the last two passages the parliamentary formula ἐπῄνεον ἠδὲ κέλευον *approved and ordained* is used absolutely.

228 f. = γ 395 f. V. 228 = 184. For this 'stirrup cup' also Pontonoüs would distribute the wine. V. 183 is readily understood.

229 = γ 396, ν 17, Α 606, Ψ 58 (κλισίηνδε), α 424 (δὴ τότε). — **οἱ μέν**: this includes the sons of Alcinoüs mentioned in ζ 62 f. These probably had bed-rooms (θάλαμοι) opening from the inner court of the royal palace, as did the children of Nestor γ 396. — **κακκείοντες**: the partic. of the compound verb seems to have desiderative or future force. Not so the pres. indicative, 188. See on θ 315.

230 = τ 1, 51. *Cf.* υ 1.

232. **ἀπεκόσμεον**: *cleared away*. *Cf.* the fuller details in αἱ δ' ἀπὸ μὲν σῖτον πολὺν ᾕρεον ἠδὲ τραπέζας | καὶ δέπα τ 61 f. — **ἔντεα δαιτός**: *cf.* Vergil's Cerealia arma *Aen.* i. 181. The banquet of the Phaeacian nobles is referred to (*cf.* δαισάμενοι 188), not the supper of Odysseus.

233 = λ 335. *Cf.* the frequent

ἔγνω γὰρ φᾶρός τε χιτῶνά τε εἵματ' ἰδοῦσα
καλά, τά ῥ' αὐτὴ τεῦξε σὺν ἀμφιπόλοισι γυναιξίν·
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"ξεῖνε, τὸ μέν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή·
τίς, πόθεν εἰς ἀνδρῶν; τίς τοι τάδε εἵματ' ἔδωκεν;
οὐ δὴ φῇς ἐπὶ πόντον ἀλώμενος ἐνθάδ' ἱκέσθαι;"
τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ἀργαλέον, βασίλεια, διηνεκέως ἀγορεῦσαι,
κήδε' ἐπεί μοι πολλὰ δόσαν θεοὶ Οὐρανίωνες·
τοῦτο δέ τοι ἐρέω, ὅ μ' ἀνείρεαι ἠδὲ μεταλλᾷς.

hemistich *τοῖσι δὲ μύθων ἦρχε α* 28 *etc.* The use of the mid. here is clearly due to metrical needs.

234. εἵματα: pred. apposition. See on ζ 214. — **ἰδοῦσα**: *at first sight.*

235. *Cf.* καλά, τά ῥ' αὐτὸς ἔτευξε σὺν ἀνδράσιν οἳ τότ' ἄριστοι, of Alexander's palace Z 314.

236. See on ε 117.

237 = τ 104, 509 (σ' ἔτι τυτθόν). The verse properly serves to introduce a dialogue where the subject of conversation (τὸ μέν) may change, as well as the speaker (αὐτή *for my part*).

238. τίς . . . ἀνδρῶν: *who, whence among men art thou?* A general is followed by a more specific question. *Cf.* ἐπυνθάνετο ὁκόθεν τε καὶ τίς εἴη, λέγων τάδε· ὤνθρωπε, τίς τε ἐὼν καὶ κόθεν τῆς Φρυγίης ἥκων ἐπίστιός μοι ἐγένεο; Hdt. i. 35, also Vergil's qui genus, unde domo? *Aen.* viii. 114. — **εἷς**: the second pers. sing. of εἰμί, according to early grammarians an encl. form. — **ἀνδρῶν**: part. gen. with both interrogatives. — **τίς . . . ἔδωκεν**: eagerness to have this mystery explained cuts short the usual formula of enquiry put to strangers, πόθι τοι πόλις ἠδὲ τοκῆες; α 170 *etc.* — The first hemistich of the formula is also used in Φ 150.

239. οὐ δὴ φῇς: nonne dicebas? — **ἐπὶ πόντον ἀλώμενος**: *as a wanderer over the sea;* a phrase denoting manner. The total isolation of Scheria makes this a natural inference from 152.

241. ἀργαλέον: difficile est. — The second hemistich occurs also δ 836 (-σω), μ 56. — Vergil imitates the verse with infandum, regina, jubes renovare dolorem *Aen.* ii. 3.

242 = ι 15. — **κήδεα**: put thus before the conj. and at the head of the verse, the word has special emphasis. — **Οὐρανίωνες**: equiv. to τοὶ οὐρανὸν εὐρὺν ἔχουσιν, not a patronymic. *Cf.* Ὑπερίων *exalted one*, of Helius, α 8.

243 = ο 402, Γ 177, τ 171 (ἀλλὰ καὶ ὧς). For the frequency of the second hemistich, see on α 231. — Odysseus now answers that one of Arete's questions on which she had laid most stress (see on 238 and *cf.* 296). The others remain unanswered till ι 19 ff.

Ὠγυγίη τις νῆσος ἀπόπροθεν εἰν ἁλὶ κεῖται·
ἔνθα μὲν Ἄτλαντος θυγάτηρ δολόεσσα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεός· οὐδέ τις αὐτῇ
μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων·
ἀλλ' ἐμὲ τὸν δύστηνον ἐφέστιον ἤγαγε δαίμων
οἶον, ἐπεί μοι νῆα θοὴν ἀργῆτι κεραυνῷ
Ζεὺς ἔλσας ἐκέασσε μέσῳ ἐνὶ οἴνοπι πόντῳ.
ἔνθ' ἄλλοι μὲν πάντες ἀπέφθιθεν ἐσθλοὶ ἑταῖροι,
αὐτὰρ ἐγὼ τρόπιν ἀγκὰς ἑλὼν νεὸς ἀμφιελίσσης
ἐννῆμαρ φερόμην· δεκάτῃ δέ με νυκτὶ μελαίνῃ
νῆσον ἐς Ὠγυγίην πέλασαν θεοί, ἔνθα Καλυψὼ
ναίει ἐυπλόκαμος, δεινὴ θεός, ἥ με λαβοῦσα
ἐνδυκέως ἐφίλει τε καὶ ἔτρεφεν ἠδὲ ἔφασκεν

244. The verse stands in abrupt asyndeton, the apposition of promised narration.

245. Ἄτλαντος: *Upholder;* prob. an early personification of the sea. 'Child of the sea' would aptly characterize this lonely island-goddess. See on α 53. — **δολόεσσα**: *wily.* She tried in every way to keep Odysseus. Cunning is a virtue in Homer. Atlas himself is ὀλοόφρων in α 52.

246. The first four feet occur also 255, μ 449. See on 41.

247. μίσγεται: *associates with, visits. Cf.* μίξεσθαι ζ 136, ἐπιμίσγεται ζ 205. The island was too remote for such intercourse. *Cf.* ὅθι τ' ὀμφαλός ἐστι θαλάσσης α 50, ε 100 f. — **θεῶν . . . ἀνθρώπων**: see on ε 32.

248. ἀλλά: introduces an exception to the previous negative. — **ἐφέστιον**: pred. adj., *to her hearth, to be her guest,* ἐπὶ τὴν οἰκίαν αὐτῆς ἐπιξενωθησόμενον (Schol.). *Cf.* εἶτα τόνδ' (sc. πατέρα) ἐφέστιον | πῆξαι λαβόντα σκῆπτρον οὑφόρει ποτέ Soph. *El.* 419 f.

249–251 = ε 131–133.

252. *Cf.* ε 371.

253 = ξ 314. *Cf.* μ 447 (ἔνθεν δ' ἐννῆμαρ . . . νυκτί). — **ἐννῆμαρ . . . δεκάτῃ**: a frequent formula for a small indef. number. *Cf.* ι 82 f., *etc.*

254 = μ 448. *Cf.* α 85, which has the first hemistich more fittingly, since the name of the island has not been mentioned before, as it is here in 244.

255 = μ 449. See on 41. — **λαβοῦσα**: *receiving;* like κομισσαμένη (ζ 278), or δεξαμένη (ρ 110).

256. The first hemistich occurs also ρ 111, the second ψ 335, ε 135 (1 pers.). — **ἐνδυκέως**: *gladly, cheerfully;* an adv. of doubtful etymology, to be interpreted from its context. It is always used with verbs implying personal attentions and favors, except in ἐνδυκέως κρέατ' ἤσθιε ξ 109. — **ἐφίλει**:

θήσειν ἀθάνατον καὶ ἀγήραον ἤματα πάντα·
ἀλλ' ἐμὸν οὔ ποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν.
ἔνθα μὲν ἑπτάετες μένον ἔμπεδον, εἵματα δ' αἰεὶ
δάκρυσι δεύεσκον, τά μοι ἄμβροτα δῶκε Καλυψώ·
ἀλλ' ὅτε δὴ ὀγδόατόν μοι ἐπιπλόμενον ἔτος ἦλθεν,
καὶ τότε δή μ' ἐκέλευσεν ἐποτρύνουσα νέεσθαι
Ζηνὸς ὑπ' ἀγγελίης, ἢ καὶ νόος ἐτράπετ' αὐτῆς.
πέμπε δ' ἐπὶ σχεδίης πολυδέσμου, πολλὰ δ' ἔδωκεν,
σῖτον καὶ μέθυ ἡδύ, καὶ ἄμβροτα εἵματα ἕσσεν·
οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.
ἑπτὰ δὲ καὶ δέκα μὲν πλέον ἤματα ποντοπορεύων,
ὀκτωκαιδεκάτῃ δ' ἐφάνη ὄρεα σκιόεντα
γαίης ὑμετέρης, γήθησε δέ μοι φίλον ἦτορ
δυσμόρῳ· ἦ γὰρ ἔμελλον ἔτι ξυνέσεσθαι ὀιζυῖ
πολλῇ, τήν μοι ἐπῶρσε Ποσειδάων ἐνοσίχθων,

entertained. *Cf.* ἀφνειὸς βιότοιο, φίλος δ' ἦν ἀνθρώποισιν Z 14, and see on ε 135.

257 = ε 136, ψ 336. *Cf.* η 94.

258 = ι 33 (-θον), ψ 337 (ἀλλὰ τοῦ).

259. The first hemistich occurs also ξ 285.

261 = ξ 287. — **δὴ ὀγδόατον**: the two words are joined in 'synizesis.' *Cf.* ἀλλ' ὅτε δὴ ἕβδομον ἦμαρ μ 399. — **ἐπιπλόμενον**: *oncoming, hurrying;* elsewhere περιπλόμενον *coming round, circling,* as in περιπλομένων ἐνιαυτῶν α 16.

262. καὶ τότε δή: *yes (and) then indeed* (§ 3 *o*). — **ἐποτρύνουσα**: *urgently.*

263. Ζηνὸς ὑπ' ἀγγελίης: *under orders from Zeus,* such as were actually brought by Hermes ε 112. Calypso is not supposed to speak of this to Odysseus, hence his alternative ἢ . . . αὐτῆς. — **ἐτράπετο**: an independent co-ord. sentence, instead of a causal ἢ καὶ ὅτι κτλ. — **αὐτῆς**: *her own;* intensive.

264. πέμπε: sc. ἀπὸ νήσου. *Cf.* ε 263 ff. — **πολυδέσμου**: see on ε 33.

265. The first hemistich occurs also δ 746, the second ω 59 (-σαν), Π 670 (-σον) = 680.

266 = ε 268.

267 f. = ε 278 f. (πλέεν).

269. ὑμετέρης: takes the place of the Φαιήκων of ε 280.

270. δυσμόρῳ: *ill-fated that I was;* in sudden contrast with γήθησε. — **ὀιζυῖ**: *woe;* personified as a travelling companion by ξυνέσεσθαι *consort with.* *Cf.* ἵκμενον οὖρον, . . . ἐσθλὸν ἑταῖρον λ 7, and Milton's 'These pleasures, Melancholy, give; | And I with thee will choose to live' *Il Pens.*

ὅς μοι ἐφορμήσας ἀνέμους κατέδησε κέλευθον,
ὤρινεν δὲ θάλασσαν ἀθέσφατον, οὐδέ τι κῦμα
εἴα ἐπὶ σχεδίης ἁδινὰ στενάχοντα φέρεσθαι.
τὴν μὲν ἔπειτα θύελλα διεσκέδασ᾽· αὐτὰρ ἐγώ γε
νηχόμενος τόδε λαῖτμα διέτμαγον, ὄφρα με γαίῃ
ὑμετέρῃ ἐπέλασσε φέρων ἄνεμός τε καὶ ὕδωρ.
ἔνθα κέ μ᾽ ἐκβαίνοντα βιήσατο κῦμ᾽ ἐπὶ χέρσου,
πέτρῃς πρὸς μεγάλῃσι βαλὸν καὶ ἀτερπέι χώρῳ·
ἀλλ᾽ ἀναχασσάμενος νῆχον πάλιν, εἷος ἐπῆλθον
ἐς ποταμόν, τῇ δή μοι ἐείσατο χῶρος ἄριστος,
λεῖος πετράων, καὶ ἐπὶ σκέπας ἦν ἀνέμοιο.
ἐκ δ᾽ ἔπεσον θυμηγερέων, ἐπὶ δ᾽ ἀμβροσίη νὺξ

272. **κέλευθον**: *my journey* home; the sing. of a definite course, as in β 213, 429, 434. *Cf.* θεοὶ κατὰ νόστον ἔδησαν ξ 61. κέλευθα would be more indef., "my progress." *Cf.* ἀνέμων κατέδησε κελεύθους (κέλευθα) ε 383, κ 20. For ἔδησε κελεύθου, *cf.* δ 380, 469, where μὲ precedes.

273 f. **οὐδέ τι**: *and not at all*; coordination (parataxis) instead of "so that" *etc.* — **κῦμα**: subj. of εἴα. *Cf.* ε 313 ff.

274. **στενάχοντα**: *sc.* ἐμέ.

275. **θύελλα**: in ε 366 ff. it is Poseidon who dashes a great billow upon the raft and shatters it.

276. *Cf.* ε 409. — **τόδε λαῖτμα**: *this sea* of yours here, *i.e.* the stretch of sea between the Phaeacian island and the place of his shipwreck. *Cf.* 268 f.

277. *Cf.* γ 300 (Αἰγύπτῳ), ο 482 (τοὺς δ᾽ Ἰθάκῃ). — **ἐπέλασσε φέρων**: *bore and brought.* The partic. merely adds an element of vividness to the description, as in 175. See on ε 111.

278. **κὲ . . . βιήσατο**: *would have overwhelmed me as I tried to go out.* The corresponding cond. with εἰ μή is implied in the co-ord. adversative ἀλλά 280.

279. **βαλόν**: *by casting;* partic. agreeing with κῦμα. — **καὶ . . . χώρῳ**: a mere epexegesis, — *an ugly spot.* Merry compares ἀνθ᾽ ὧν ἀτερπῆ τήνδε φρουρήσεις πέτραν Aesch. *Prom.* 31.

280. **πάλιν**: *again.* He resumed his swimming. *Cf.* νῆχε παρέξ ε 439.

281. *Cf.* ε 441 f.

282 = ε 443.

283. **ἐκ . . . θυμηγερέων**: *and out* of the water *I sank* to the ground, *trying to regain my strength* by resting, or *waiting for my strength to return to me.* See on ε 453, and *cf.* ε 458, where ἐς φρένα θυμὸς ἀγέρθη gives clue to the meaning of θυμηγερέων, which occurs only here. The pres. is de conatu, like ἐκβαίνοντα in 278. — **ἀμβροσίη**: standing epith. of night as *heavenly* gift for refreshing sleep.

ἤλυθ'. ἐγὼ δ' ἀπάνευθε διιπετέος ποταμοῖο
ἐκβὰς ἐν θάμνοισι κατέδραθον, ἀμφὶ δὲ φύλλα
ἠφυσάμην· ὕπνον δὲ θεὸς κατ' ἀπείρονα χεῦεν.
ἔνθα μὲν ἐν φύλλοισι φίλον τετιημένος ἦτορ
εὗδον παννύχιος καὶ ἐπ' ἠῶ καὶ μέσον ἦμαρ.
δείλετό τ' ἠέλιος καί με γλυκὺς ὕπνος ἀνῆκεν.
ἀμφιπόλους δ' ἐπὶ θινὶ τεῆς ἐνόησα θυγατρὸς
παιζούσας, ἐν δ' αὐτὴ ἔην εἰκυῖα θεῇσιν·
τὴν ἱκέτευσ'· ἡ δ' οὔ τι νοήματος ἤμβροτεν ἐσθλοῦ,
ὡς οὐκ ἂν ἔλποιο νεώτερον ἀντιάσαντα
ἐρξέμεν· αἰεὶ γάρ τε νεώτεροι ἀφραδέουσιν.
ἥ μοι σῖτον ἔδωκεν ἅλις ἠδ' αἴθοπα οἶνον

284. **διιπετέος**: *heaven-descended;* of rain-fed rivers.

285. **ἐκβάς**: *going off*, away from the margin of the river. *Cf.* ε 462.

286. **ἠφυσάμην**: prop. used of liquids, as ἐπεχεύατο ε 487. *Cf.* μέθυ δ' ἐκ κρητῆρος ἀφύσσων ι 9.

287. The second hemistich occurs five times besides in the *Odyssey* and once in the *Iliad* (Θ 437); without φίλον also Λ 556. — **φίλον**: often naïvely used in Homer to personify objects of man's most intimate possession, especially parts of the body, the mind, life, *etc.*, and to bring them even within the sphere of companionship or relationship. See on ε 462.

288. The first hemistich, in the pl., occurs Β 2, Κ 2, Ω 678. — **ἐπί**: often of motion over surface, here of extension through time, *on through, past.*

289. **δείλετο**: *was sinking towards evening*, εἰς δείλην ἐκλίνετο. The verb occurs only here. For δείλη, *cf.* ἔσσεται ἢ ἠὼς ἢ δείλη, ἢ μέσον ἦμαρ Φ 111; καὶ ἤδη τε ἦν μέσον ἡμέρας . . . ἡνίκα δὲ δείλη ἐγίγνετο κτλ. Xen. *Anab.* i. 8, 8. — **καί**: co-ordination; Eng. *when. Cf.* ζ 321. — **ἀνῆκεν**: *let me go*, as from a captivity. *Cf.* κὰδ δέ μιν ὕπνος | ᾕρει πανδαμάτωρ ι 372 f. So laughter is personified θ 344.

291. **παιζούσας**: *cf.* ζ 100 f.

292. **οὔ τι . . . ἐσθλοῦ**: *did not at all fail in* ('litotes' for *abounded in*) *sound judgment. Cf.* 110 f.

293. **οὐκ ἂν Fέλποιο**: *thou wouldst not expect; sc.* as subject the ideal or indef. second person, hearer or reader. —**ἀντιάσαντα**: *on meeting thee*, as in ζ 193.

294. **νεώτεροι ἀφραδέουσιν**: for a similar judgment on young people, *cf.* αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται Γ 108, and [νέου ἀνδρὸς] κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις Ψ 590.

295. **αἴθοπα**: *gleaming;* an epith. also of smoke and bronze.

καὶ λοῦσ᾽ ἐν ποταμῷ καί μοι τάδε εἵματ᾽ ἔδωκεν.
ταῦτά τοι ἀχνύμενός περ ἀληθείην κατέλεξα."
  τὸν δ᾽ αὖτ᾽ Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
"ξεῖν᾽, ἦ τοι μὲν τοῦτό γ᾽ ἐναίσιμον οὐκ ἐνόησεν
παῖς ἐμή, οὕνεκά σ᾽ οὔ τι μετ᾽ ἀμφιπόλοισι γυναιξὶν
ἦγεν ἐς ἡμέτερον, σὺ δ᾽ ἄρα πρώτην ἱκέτευσας."
  τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"ἥρως, μή τοι τούνεκ᾽ ἀμύμονα νείκεε κούρην·
ἡ μὲν γάρ μ᾽ ἐκέλευε σὺν ἀμφιπόλοισιν ἕπεσθαι,
ἀλλ᾽ ἐγὼ οὐκ ἔθελον δείσας αἰσχυνόμενός τε,
μή πως καὶ σοὶ θυμὸς ἐπισκύσσαιτο ἰδόντι·
δύσζηλοι γάρ τ᾽ εἰμὲν ἐπὶ χθονὶ φῦλ᾽ ἀνθρώπων."
  τὸν δ᾽ αὖτ᾽ Ἀλκίνοος ἀπαμείβετο φώνησέν τε·

296. λοῦσε: *had me bathe.* *Cf.* ζ 210, 216.

297. ἀληθείην: *as the truth*; pred. appos. with *ταῦτα*, equiv. to an adv., *truly.*

Vs. 298–347. *Odysseus defends Nausicaa against her father's censure, and is reassured by Alcinoüs of safe conduct home. All then retire for the night.*

298 = 308, λ 347, 362, ν 3. *Cf.* θ 140 = 400 (Εὐρύαλος), ρ 445 (Ἀντίνοος).

299 = β 122 (ἤδη· ἀτάρ). — **τοῦτό γε**: *in this at least*, otherwise assenting to the praise of Odysseus in v. 292. — **ἐναίσιμον**: *fittingly*; pred. appos. with *τοῦτο*, as *ἀληθείην* with *ταῦτα* 297. — **ἐνόησεν**: *judged.* *Cf.* *νοήματος* 292.

300. οὕνεκα: *in that*, introducing an explanation of *τοῦτό γε*. See M. 268.

301. ἐς ἡμέτερον: *sc.* *δῶμα* or *οἶκον*, the latter of which is in the near context of β 55, where the phrase also occurs. — **σὺ δέ**: *and yet thou*; a co-ord. sent. expressing concession. — **πρώτην**: "her before all others"; pred. appos. with an omitted pronoun in the acc., referring to Nausicaa. See on ζ 175.

304. σὺν ἀμφιπόλοισι: *cf.* ζ 259 f., 295 f.

305. οὐκ ἔθελον: assuming for himself the scruples which Nausicaa had expressed (ζ 273 ff.),—a chivalrous lie. *ψεύδεται φανερῶς ὁ Ὀδυσσεύς. ὅπερ ἐν καιρῷ ποιήσειεν ἂν ὁ σοφός* (Eust.).

306. ἐπισκύσσαιτο: *be darkened* (*σκυθρός*), *i.e.* *angered.* *Cf.* *φρένες ἀμφιμέλαιναι* A 103. This compound of *σκύζομαι* occurs also in *ὄφρα καὶ ἄλλοι ἐπισκύζωνται Ἀχαιοί* I 370.

307. ἐπὶ . . . ἀνθρώπων: a phrase in supplementary apposition with the subj. of *εἰμέν*, "we earthly children of men." *Cf.* the hemistich *ἐπιχθονίων ἀνθρώπων* α 167 *etc.*

“ ξεῖν᾽, οὔ μοι τοιοῦτον ἐνὶ στήθεσσι φίλον κῆρ
μαψιδίως κεχολῶσθαι· ἀμείνω δ᾽ αἴσιμα πάντα.
αἲ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
τοῖος ἐών, οἷός ἐσσι, τά τε φρονέων, ἅ τ᾽ ἐγώ περ,
παῖδά τ᾽ ἐμὴν ἐχέμεν καὶ ἐμὸς γαμβρὸς καλέεσθαι
αὖθι μένων· οἶκον δέ τ᾽ ἐγὼ καὶ κτήματα δοίην,
εἴ κ᾽ ἐθέλων γε μένοις· ἀέκοντα δέ σ᾽ οὔ τις ἐρύξει
Φαιήκων· μὴ τοῦτο φίλον Διὶ πατρὶ γένοιτο.
πομπὴν δ᾽ ἐς τόδ᾽ ἐγὼ τεκμαίρομαι, ὄφρ᾽ ἐὺ εἰδῇς,

309. *Cf.* ρ 403 (*ἀλλ᾽ οὔ τοι . . . νόημα*) = ν 330 (*αἰεί τοι*). The second hemistich occurs also α 341. *Not such a disposition have I.*

310. κεχολῶσθαι: inf. of result, in explanatory appos. with *τοιοῦτον κῆρ*. — **ἀμείνω αἴσιμα**: *fitness is better;* praise of the via media. *Cf.* *ἐναίσιμον* 299. This hemistich occurs also ο 71, where the contrast is excessive zeal in friend or foe.—**πάντα**: adv., *everywhere.*

311 ff. This formula of strong wish or prayer is usually followed by the opt., once by the inf. with omitted subj. of the first person (ω 380), here by the inf. with omitted subj. of the second person. For the simple inf. of wish (indirect imv., M. 241) with subj. of the third person, *cf.* *Ζεῦ ἄνα, Τηλέμαχόν μοι ἐν ἀνδράσιν ὄλβιον εἶναι* ρ 354.

312. τοῖος: of outward appearance. *Cf.* 199, θ 14. — **οἷος**: the diphthong gives up part of its quantity before the following vowel. See on ζ 303. — **τά τε . . . ἐγώ περ**: *since thou thinkest just as I do*, *i.e.* art of like character with me. Both partics. of the verse express reason for the wish that follows.

313. ἐχέμεν: its special sense is explained in the following hemistich. See on ζ 281. — **καλέεσθαι**: equiv. to *εἶναι*. See on ζ 244.

314. δοίην: *I am willing to give;* opt. without *ἄν* (*κεν*) expressing concession or acquiescence (M. 299 *d*; § 3 *b*). There is good authority for *κ᾽ ἐγώ*. — The whole wish is poetic artifice to represent the effect on Alcinoüs of the noble appearance of Odysseus. A brilliant marriage with a foreign prince would raise the royal family still more above the jealous nobles. See on ζ 35. That Alcinoüs does not think seriously of the marriage is clear from 317 f.

315. εἴ κε . . . μένοις: without implied apodosis. GMT. 460. The cond. repeats the *αὖθι μένων* of 314, to emphasize *ἐθέλων*.

316. μὴ . . . γένοιτο: “Heaven forbid!”

317 f. ἐς τόδε: *for the following time;* explained by *αὔριον ἔς* (= *ἐς αὔριον* λ 351) *for the morrow.* As a matter of fact, two nights intervene. *Cf.* 344, ν 17 ff. — **ὄφρ᾽ ἐὺ εἰδῇς**: a phrase of emphasis, like English ‘mark thee well!’

αὔριον ἐς· τῆμος δὲ σὺ μὲν δεδμημένος ὕπνῳ
λέξεαι, οἱ δ' ἐλόωσι γαλήνην, ὄφρ' ἂν ἵκηαι
πατρίδα σὴν καὶ δῶμα, καὶ εἴ πού τοι φίλον ἐστίν,
εἴ περ καὶ μάλα πολλὸν ἑκαστέρω ἔστ' Εὐβοίης,
τήν περ τηλοτάτω φάσ' ἔμμεναι, οἵ μιν ἴδοντο
λαῶν ἡμετέρων, ὅτε τε ξανθὸν Ῥαδάμανθυν
ἦγον ἐποψόμενον Τιτυὸν Γαιήιον υἱόν.
καὶ μὲν οἱ ἔνθ' ἦλθον καὶ ἄτερ καμάτοιο τέλεσσαν
ἤματι τῷ αὐτῷ καὶ ἀπήνυσαν οἴκαδ' ὀπίσσω.
εἰδήσεις δὲ καὶ αὐτὸς ἐνὶ φρεσίν, ὅσσον ἄρισται
νῆες ἐμαὶ καὶ κοῦροι ἀναρρίπτειν ἅλα πηδῷ."
ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,

319. οἱ δέ: *while they*, *i.e.* my crew, in contrast with *σὺ μέν*. — **ἐλόωσι γαλήνην**: *shall drive* their ship *over a calm sea.*

320 = κ 66. — **καὶ εἴ που**: *and wheresoever.* — **φίλον ἐστίν**: *sc.* *ἱκέσθαι* or *εἶναι.*

321. εἴ περ: *yes if.* — **καὶ μάλα πολλόν**: with threefold emphasis on *ἑκαστέρω*, *even very much farther.* So with *ἀπόπροθι* Ψ 832.

322. φασί: its subj. is the antec. of the following relative. History and geography are still preserved by oral tradition.

323. λαῶν: part. gen. with *οἵ*. See on 156. — **Ῥαδάμανθυν**: elsewhere mentioned in Homer only as son of Zeus by Europe and brother of Minos (Ξ 322), and as dwelling in Elysium (δ 564).

324. ἐποψόμενον: *to visit*, possibly as judge, though this office is not distinctly assigned to Rhadamanthus before Pindar. — **Τιτυόν**: his crime and punishment are described in λ 576–581. He offered violence to Leto, and was stretched helpless on a plain vast enough to receive his great form, while two vultures plucked at his liver (the seat of the passions).— **Γαιήιον υἱόν**: *cf.* Γαίης υἱόν λ 576.

325. μέν: equiv. to *μήν*.—**τέλεσσαν**: *sc.* *ὁδόν* implied in *ἦλθον*. *Cf.* *ὁδὸν τελέσαι καὶ ἱκέσθαι* κ 490.

326. ἤματι τῷ αὐτῷ: *on that very day*, *i.e. the same day;* hardly distinguishable from the Attic use of *ὁ αὐτός*. *Cf.* 55, and *τὴν αὐτὴν ὁδόν* Z 391. The phrase here qualifies both *τέλεσσαν* and *ἀπήνυσαν*. — **καὶ . . . ὀπίσσω**: *and made their way back home again.*

328. The second hemistich occurs also ν 78 (*ἀνερρίπτουν*).

329 = θ 199, ν 250, σ 281. The first hemistich occurs besides θ 385, Z 212, P 567, Ω 424, and varies slightly in ν 353 = φ 414, ε 486 = ω 504.

εὐχόμενος δ' ἄρα εἶπεν, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"Ζεῦ πάτερ, αἴθ', ὅσα εἶπε, τελευτήσειεν ἅπαντα
Ἀλκίνοος· τοῦ μέν κεν ἐπὶ ζείδωρον ἄρουραν
ἄσβεστον κλέος εἴη, ἐγὼ δέ κε πατρίδ' ἱκοίμην."
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
κέκλετο δ' Ἀρήτη λευκώλενος ἀμφιπόλοισιν
δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν στορέσαι τ' ἐφύπερθε τάπητας
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθεν ἕσασθαι.
αἱ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι·
αὐτὰρ ἐπεὶ στόρεσαν πυκινὸν λέχος ἐγκονέουσαι,

330. The first hemistich occurs also Π 513. For the second, see on ε 181.

332. The second hemistich occurs also γ 3 = μ 386, τ 593, Θ 486, Υ 226.

333. ἄσβεστον κλέος εἴη: closes the verse in δ 584. The poet makes his hero conscious beforehand of the great fame to be enjoyed by the poems describing his adventures. In that fame Alcinoüs would share. So Helen is made conscious of the coming fame of the Ilian songs in *ὡς καὶ ὀπίσσω | ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν* Z 358.

334. A transition formula, occurring sixteen times in the *Odyssey*, and eight in the *Iliad.*

336–339 = δ 297–300.

336 f. δέμνια: the portable *bedstead*, also called *λέχος*. The collective term for the bed-clothing was *εὐνή*.—**αἰθούσῃ**: *the porch* before the vestibule of the *μέγαρον*, the usual sleeping place for transient guests. In δ 302 = Ω 673, *πρόδομος* is used as an equivalent. — **ῥήγεα**: heavy woollen *cushions* or *rugs*, corresponding to our mattress. So in γ 349. Fleeces are also mentioned for the same purpose in ψ 180. The epithet *πορφύρεα* here distinguishes them from the linen bed-clothing of ζ 38 (*σιγαλόεντα*).

337. τάπητας: heavy woollen *coverlets* or *comfortables*, used here to make the *ῥήγεα* softer to lie upon.

338. χλαίνας: oblong woollen *blankets*, or *shawls*, perhaps of finer texture than the *τάπητες*, either used for upper bed-clothing, as here, or worn upon the person like the later *ἱμάτιον*, as in ε 229. *Cf.* ξ 520 ff.—**καθύπερθεν ἕσασθαι**: for the sleeper to *bring down over himself as clothing. Cf. κεκαλυμμένος οἶος ἀώτῳ* α 443.

339. ἴσαν: Ionic for *ᾔεσαν* (§ 34 *f*). —**μετὰ χερσίν**: see on η 101.

340 = ψ 291. — **λέχος**: equiv. here to *δέμνια*, as is the pl. in 345. — **ἐγκονέουσαι**: *zealously*. So with *στόρεσαν δοιὼ λέχεα* Ω 648. It is used of the activity of women only, while *ἀμφιέποντες* always describes that of men, as in *κακὰ ῥάπτομεν ἀμφιέποντες* γ 118.

ὤτρυνον δ' Ὀδυσῆα παριστάμεναι ἐπέεσσιν·
"ὄρσο κέων, ὦ ξεῖνε· πεποίηται δέ τοι εὐνή."
ὣς φάν, τῷ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
ὣς ὁ μὲν ἔνθα καθεῦδε πολύτλας δῖος Ὀδυσσεὺς
τρητοῖς ἐν λεχέεσσιν ὑπ' αἰθούσῃ ἐριδούπῳ·
Ἀλκίνοος δ' ἄρα λέκτο μυχῷ δόμου ὑψηλοῖο,
πὰρ δὲ γυνὴ δέσποινα λέχος πόρσυνε καὶ εὐνήν.

341. *Cf.* *ὤτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν* Γ 249, also ζ 254 for the first, and Δ 233 for the second hemistich.

342. **ὄρσο**: imv. from *ὤρμην* (*ὄρνυμι*); *cf.* *ὄρσεο* ζ 255, from *ὠρσόμην*. — **κέων**: this form is found only here, for the usual *κείων*, as in 229. *Betake thee to thy rest.*—**εὐνή**: *bed;* the collective term for bedstead and bedding.

343 = θ 295 (*τῇ*). — **ἐείσατο**: equiv. to *ἔδοξεν*. *Cf.* ε 398.

344 = ζ 1. *Cf.* η 1.

345 = γ 399.—**τρητοῖς**: *sc.* *εὖ*, *well-bored.* It is uncertain whether the epithet applies to the mortise holes in the frame, or to holes for the bed-cords, or to panels of inlaid ornament.

346 f. *Cf.* γ 402 f. — **μυχῷ**: *the interior*, contrasted with *αἰθούσῃ*. — **πόρσυνε**: *prepared*, and of course shared; the whole hemistich is a poetic periphrasis for *slept.*

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Θ.

Ὀδυσσέως σύστασις πρὸς Φαίακας.

Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠώς,
ὤρνυτ' ἄρ' ἐξ εὐνῆς ἱερὸν μένος Ἀλκινόοιο,
ἂν δ' ἄρα διογενὴς ὦρτο πτολίπορθος Ὀδυσσεύς.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος Ἀλκινόοιο
Φαιήκων ἀγορήνδ', ἥ σφιν παρὰ νηυσὶ τέτυκτο.
ἐλθόντες δὲ καθῖζον ἐπὶ ξεστοῖσι λίθοισιν
πλησίον. ἡ δ' ἀνὰ ἄστυ μετῴχετο Παλλὰς Ἀθήνη

Vs. **1–45.** *On the morrow, at an assembly of the Phaeacians, Alcinoüs urges that a ship and crew be provided to convey the stranger home, and invites the princes to join in entertaining him at the palace.*

1=β 1. This formula occurs twenty times in the *Odyssey* and twice in the *Iliad*, Α 477, Ω 788. — **ἦμος**: *as soon as;* of definite time in the past, and so followed by the indicative. Only once (δ 400), out of thirty-eight cases in Homer, does it refer to future time and take the subjv., and there the indic. has most Mss. authority. — **ῥοδοδάκτυλος**: *rosy-fingered.* See on ε 121.

2. The first hemistich occurs (with εὐνῆφιν) β 2, γ 405, δ 307; for the second, see on η 167.

3. ἄν (ἀνά): adv. with ὦρτο. — **πτολίπορθος**: used in the *Odyssey* only of Odysseus, prob. with conscious reference to the stratagem of his by which Ilios finally fell (*cf.* 494 f.). In the *Iliad*, the epithet is applied to other heroes, and in a more general sense.

4=421; the first hemistich occurs also γ 386. — **τοῖσιν**: for the pl., though referring to two, see on η 47.

5. ἀγορήνδε: *to the meeting-place;* described in ζ 266 f. Its subdivisions are called ἀγοραί in 16. See on η 44.

6=π 408 (θρόνοισιν); the first hemistich occurs also θ 422, the second γ 406. — **λίθοισι**: *stone-seats.* See on ζ 267.

7. πλησίον: sc. ἀλλήλων. — **μετῴχετο**: *went on a quest;* abs., as in πόλινδε μετέρχεο Ζ 86. *Cf.* 47.

εἰδομένη κήρυκι δαΐφρονος Ἀλκινόοιο,
νόστον Ὀδυσσῆι μεγαλήτορι μητιόωσα,
καί ῥα ἑκάστῳ φωτὶ παρισταμένη φάτο μῦθον·
"δεῦτ' ἄγε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
εἰς ἀγορὴν ἰέναι, ὄφρα ξείνοιο πύθησθε,
ὃς νέον Ἀλκινόοιο δαΐφρονος ἵκετο δῶμα
πόντον ἐπιπλαγχθείς, δέμας ἀθανάτοισιν ὁμοῖος."
ὣς εἰποῦσ' ὤτρυνε μένος καὶ θυμὸν ἑκάστου.
καρπαλίμως δ' ἔμπληντο βροτῶν ἀγοραί τε καὶ ἕδραι
ἀγρομένων· πολλοὶ δ' ἄρ' ἐθηήσαντο ἰδόντες
υἱὸν Λαέρταο δαΐφρονα· τῷ δ' ἄρ' Ἀθήνη
θεσπεσίην κατέχευε χάριν κεφαλῇ τε καὶ ὤμοις
καί μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι,
ὥς κεν Φαιήκεσσι φίλος πάντεσσι γένοιτο

8. The first hemistich occurs also B 280. Actual transformation is here implied. See on ε 51.

9 = ζ 14.

10 = β 384. — **ἑκάστῳ φωτί**: restricted in this passage to the elders and princes, unless the address of the next verse can be properly made to the common people. One or the other of the two verses is not perfectly adapted to this context. See on 16.

11 f. See on η 136. — **δεῦτ' ἄγε**: a cry or call, to arrest attention: "look here!" See on 205.

12. ἰέναι: the inf. serves as imperative.

13. νέον: *newly*, *lately*.

14. ἐπιπλαγχθείς: this compound occurs only here, but we have *πόντον ἐπιπλώων* ε 284, *πόντον ἐπέπλως* γ 15. — The second hemistich occurs also γ 468 = ψ 163.

15. This formula occurs ten times in the *Iliad*, but only here in the *Odyssey*. The goddess "aroused a mighty desire in each."

16. βροτῶν: *people* in general, for v. 40 shows that the *δῆμος* was present with the elders and princes. Const. with *ἔμπληντο*. — **ἀγοραί**: for the pl., see on η 44. — **ἕδραι**: *seat-rows*, perhaps corresponding to certain divisions among the people, as in γ 7 f.

17. ἀγρομένων: *as they gathered*; emphatic supplementary description of *βροτῶν*. The partic. is prob. second aorist. M. 32. — **πολλοί**: *in great numbers*; appos. with the subject.

19. *Cf.* ζ 235 = ψ 162, β 12, η 42.

20 = σ 195 of Penelope. *Cf.* ζ 229 f.

21. ὥς κεν . . . γένοιτο: GMT. 325 f. In such expressions the *ὡς* was originally rel., and the opt. potential: "trying to see how he might become," *etc.* Acc. to Monro, however, the

δεινός τ᾽ αἰδοῖός τε καὶ ἐκτελέσειεν ἀέθλους
πολλούς, τοὺς Φαίηκες ἐπειρήσαντ᾽ Ὀδυσῆος.
αὐτὰρ ἐπεί ῥ᾽ ἤγερθεν ὁμηγερέες τε γένοντο,
τοῖσιν δ᾽ Ἀλκίνοος ἀγορήσατο καὶ μετέειπεν·
"κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,
ὄφρ᾽ εἴπω, τά με θυμὸς ἐνὶ στήθεσσι κελεύει.
ξεῖνος ὅδ᾽, οὐκ οἶδ᾽ ὅς τις, ἀλώμενος ἵκετ᾽ ἐμὸν δῶ,
ἠὲ πρὸς ἠοίων ἦ ἑσπερίων ἀνθρώπων·
πομπὴν δ᾽ ὀτρύνει, καὶ λίσσεται ἔμπεδον εἶναι.
ἡμεῖς δ᾽, ὡς τὸ πάρος περ, ἐποτρυνώμεθα πομπήν.
οὐδὲ γὰρ οὐδέ τις ἄλλος, ὅτις κ᾽ ἐμὰ δώμαθ᾽ ἵκηται,

κέν has merely a particularizing force (M. 306, 1, *c*).

22. δεινός τ᾽ αἰδοῖός τε: *an object of fear and awe.* The hemistich occurs also ξ 234. *Cf.* *αἰδοῖός τέ μοί ἐσσι, φίλε ἑκυρέ, δεινός τε* Γ 172. This verse is cited by Plutarch, *Cleomenes* 9, to prove that *φόβος* is not inconsistent with *ἀνδρεία*. He cites also *ἵνα γὰρ δέος, ἔνθα καὶ αἰδώς* from Stasinus of Cyprus.

23. τούς: acc. of specification, *in which* they made trial of Odysseus, *i.e.* to which they challenge him, 145 ff. The challenge is a general one, and Odysseus accepts it as such (184), although he actually contends only with the discus (186 ff.). For the acc. in *τούς*, *cf.* *ἕκαστά τε πειρήσαιτο* δ 119.

24 = β 9, ω 421; *cf.* Α 57 (*οἱ δ᾽ ἐπεὶ οὖν*). — A general expression (*ἤγερθεν*) is here followed epexegetically (§ 1 *t*) by one more precise and vivid. *Cf.* the 'assemble and meet together' of the Prayer Book.

25–27 = η 185–187.

28. ἀλώμενος: has come *a-wandering.* See on η 239.

29. πρός: with the gen., the prep. expresses direction rather than the actual point of departure; 'from the direction fixed by.' M. 208. It is the 'geographical' use of the preposition. The Schol. paraphrases *ἀπὸ τῶν πρὸς δυσμάς*. — **ἠοίων, ἑσπερίων**: the Homeric horizon is usually divided into East and West, like that of the bird-diviner, who faced North when looking for omens. *Cf.* *ὅπῃ ζόφος οὐδ᾽ ὅπῃ ἠώς*, of sunset and sunrise, κ 190 ff.

30. ὀτρύνει: *cf.* η 151. — **ἔμπεδον εἶναι**: *that it be fixed*, *i.e.* *assured.* *Cf.* 453, where the adj. means *constant.*

31. ὡς τὸ πάρος περ: *just as before*, *i.e.* *as we are wont.* *Cf.* 566.

32. The first hemistich occurs also κ 327; the second γ 355. — **οὐδὲ γὰρ οὐδέ**: the first neg. belongs to the whole sent., the second, strengthening the negation, to the subj., n e q u e e n i m n e a l i u s q u i d e m. *Cf.* *οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε* Ε 22. —

ἐνθάδ᾽ ὀδυρόμενος δηρὸν μένει εἵνεκα πομπῆς.
ἀλλ᾽ ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν
πρωτόπλοον, κούρω δὲ δύω καὶ πεντήκοντα
κρινάσθων κατὰ δῆμον, ὅσοι πάρος εἰσὶν ἄριστοι.
δησάμενοι δ᾽ εὖ πάντες ἐπὶ κληῖσιν ἐρετμὰ
ἔκβητ᾽· αὐτὰρ ἔπειτα θοὴν ἀλεγύνετε δαῖτα
ἡμετερόνδ᾽ ἐλθόντες· ἐγὼ δ᾽ εὖ πᾶσι παρέξω.
κούροισιν μὲν ταῦτ᾽ ἐπιτέλλομαι· αὐτὰρ οἱ ἄλλοι
σκηπτοῦχοι βασιλῆες ἐμὰ πρὸς δώματα καλὰ
ἔρχεσθ᾽, ὄφρα ξεῖνον ἐνὶ μεγάροισι φιλέωμεν,
μηδέ τις ἀρνείσθω. καλέσασθε δὲ θεῖον ἀοιδὸν

ἵκηται: subjv. in a subord. clause after an iterative pres., as the opt. would correspond to an iterative imperfect.

33. **εἵνεκα**: *for the sake of*, *i.e. for lack of*.

34 = A 141 (νῦν δ᾽ ἄγε); π 348 has the bucolic tag ἥτις ἀρίστη. — **ἐρύσσομεν**: first aor. subjunctive.

35. **πρωτόπλοον**: *sailing for the first time*, *i.e. new;* found only here. — **κούρω**: an 'irrational' dual, induced by the δύω so closely following, as in 48. Even the verb is influenced thereby in 49. M. 173, 2. — **πεντήκοντα**: the round number of the crew of the Homeric war-ship. A coaster had only twenty.

36. **κρινάσθων**: mid., with indef. pl. subj., *let them choose*, sc. the proper officials. So χερσὶ δ᾽ ἐφ᾽ ὕδωρ | χευάντων δ 213 f. — **πάρος εἰσίν**: see on τὸ πάρος η 201. The hemistich in Λ 825 (= Π 23) has ἦσαν, and immediately follows πάντες.

37. **ἐπὶ κληῖσιν**: *at the thole-pins*, by means of leathern thongs. See on 53.

38. **θοήν**: *speedy*, *i.e. brief*. *Cf.* the Eng. 'hasty meal.' The adj. is proleptic ("which shall be speedy"), and has almost the force of an adv., "speedily" (ἀντὶ τοῦ θοῶς Schol.). *Cf.* λῦσεν δ᾽ ἀγορὴν αἰψηρήν β 257. — **ἀλεγύνετε**: *busy yourselves with;* a general expression, covering both preparation and enjoyment of the food. The word occurs only in the *Odyssey*, and always with δαῖτα(ς).

39. **ἡμετερόνδε**: *sc.* δῶμα (56), as in η 301.

40 = I 68 (αὐτὰρ ἔπειτα). — **οἱ ἄλλοι**: *ye others here*, the dem. art. being like a local adv. in force. So οἱ δ᾽ ἄλλοι . . . | ναίοιτε Τροίην Γ 73 f.

41. **βασιλῆες**: appos. with ἄλλοι. The hemistich occurs also B 86. — **σκηπτοῦχοι**: as a badge of lasting public functions the σκῆπτρον was borne by kings, priests (A 15), prophets (λ 91), judges (A 238), and heralds (H 277). See on ε 9.

42. **φιλέωμεν**: see on η 256.

43. **καλέσασθε**: *summon;* by means of a herald. *Cf.* 47, 62.

Δημόδοκον· τῷ γάρ ῥα θεὸς πέρι δῶκεν ἀοιδὴν
τέρπειν, ὅππῃ θυμὸς ἐποτρύνῃσιν ἀείδειν."
 ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
σκηπτοῦχοι· κῆρυξ δὲ μετῴχετο θεῖον ἀοιδόν.
κούρω δὲ κρινθέντε δύω καὶ πεντήκοντα
βήτην, ὡς ἐκέλευσ', ἐπὶ θῖν' ἁλὸς ἀτρυγέτοιο.
αὐτὰρ ἐπεί ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
νῆα μὲν οἵ γε μέλαιναν ἁλὸς βένθοσδε ἔρυσσαν,
ἐν δ' ἱστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνῃ,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν, ἀνά θ' ἱστία λευκὰ πέτασσαν.
ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὅρμισαν· αὐτὰρ ἔπειτα

44. τῷ γὰρ κτλ.: an explanation of the name, which is prob. a surname (plebi acceptus). *Cf.* 472. — **θεός**: *i.e.* the muse. *Cf.* 63 f., 488. — **πέρι**: *beyond measure*, '*roundly*,' adv., as in 63. *Cf.* η 110 f.

45. ὅππῃ: *however*, *i.e.* "on whatever theme." *Cf.* τέρπειν ὅππῃ οἱ νόος ὄρνυται α 347.

Vs. **46–103.** *The escort ship is equipped, a feast held in the palace, and then Alcinoüs, noticing the secret grief of his guest at the bard's song, proposes games.*

46 = β 413, θ 104, Μ 251, Ν 833.

47. κῆρυξ: Ποντόνοος 65, η 179. — **μετῴχετο**: *went to fetch*. *Cf.* 7, and (πλέων) μετὰ χαλκὸν α 184.

48 f. κούρω: for the dual, see on 35.

50 = β 407, δ 428, μ 391, ν 70, δ 573 (κατήλθομεν) = λ 1.

51. The first hemistich occurs π 325 = Α 485; the second δ 780. — **οἵ γε**: a peculiar Epic resumption of the subj. for emphasis and contrast.

52 f. = δ 781 f. — **ἠρτύναντο**: *adjusted*. *Cf.* 37. — **τρόποις**: *thongs*; twisted ropes of hide, fastening the oar to the thole-pin (κληΐς), and playing upon it as upon a fulcrum.

54 = δ 783. — **ἀνὰ . . . πέτασσαν**: the formula for setting up the mast (οἱ δ' ἱστὸν στήσαντο) precedes this hemistich in Α 480. It may be implied here in πάντα κατὰ μοῖραν. It is still singular that the sails should be spread before the actual departure with a favorable breeze. *Cf.* ε 268 f., Α 479 f., κ 506 f. But the inconsistency is not too great to be tolerated in the Epic use of formulaic verses, even though at the actual departure (ν 78) no sails are used, but oars.

55 = δ 785 (ἐκ δ' ἔβαν αὐτοί). — **ὑψοῦ**: *high out*, *i.e. afloat*, the surface of the sea apparently rising from the shore line. — **νοτίῳ**: *water*; lit. *wet*. *Cf.* ἐφ' ὑγρήν α 97. — **ὥρμισαν**: *made fast* with anchor stones let down from the prow, and stern cables bound to the shore, as in Α 436 *etc.*

βάν ῥ' ἴμεν Ἀλκινόοιο δαΐφρονος ἐς μέγα δῶμα.
πλῆντο δ' ἄρ' αἴθουσαί τε καὶ ἕρκεα καὶ δόμοι ἀνδρῶν
[ἀγρομένων· πολλοὶ δ' ἄρ' ἔσαν, νέοι ἠδὲ παλαιοί].
τοῖσιν δ' Ἀλκίνοος δυοκαίδεκα μῆλ' ἱέρευσεν,
ὀκτὼ δ' ἀργιόδοντας ὕας, δύο δ' εἰλίποδας βοῦς·
τοὺς δέρον ἀμφί θ' ἕπον τετύκοντό τε δαῖτ' ἐρατεινήν.
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
τὸν πέρι μοῦσα φίλησε, δίδου δ' ἀγαθόν τε κακόν τε·
ὀφθαλμῶν μὲν ἄμερσε, δίδου δ' ἡδεῖαν ἀοιδήν.
τῷ δ' ἄρα Ποντόνοος θῆκε θρόνον ἀργυρόηλον

57. **αἴθουσαι**: the two porticoes on opposite sides of the court, one on the inside of the propylaea, or court entrance (αἴθουσα αὐλῆς), the other at the house entrance (αἴθουσα δώματος). The latter was the usual sleeping-place for strangers (η 345). — **ἕρκεα**: *enclosures* of the court, = αὐλή. — **δόμοι**: *rooms* of the palace, especially the μέγαρον or dining-hall, and the vestibule or πρόδομος.

58. **ἀγρομένων**: as in 17. The second hemistich occurs also δ 720 (fem.). — The verse is lacking in the best Mss., and all editors reject it.

59. **ἱέρευσεν**: *made an offering of*, *i.e. slaughtered*, a sacrificial offering usually introducing a feast.

60. **εἰλίποδας**: *swing-paced*, as contrasted with horses, which are ἀερσίποδες *high-stepping*.

61. The first hemistich occurs also τ 421 (τόν) = Η 316. — **ἀμφί θ' ἕπον**: *and handled about*, including all the operations of dressing the meat between flaying and serving it up. These are noted in detail in γ 456–463, Α 459–468. The simple verb has this meaning once in τεύχε' ἕποντα Ζ 321.

62 = 471. — **ἐρίηρον**: *trusty*. The ο-forms of this adj. occur only in the sing., here, α 346, and Δ 266. Pl. forms in -ες and -ας are common. These accommodate themselves better to the meter.

63. **ἀγαθόν τε κακόν τε**: explained in chiastic order by the following verse. The good fully balances the evil, and is as it were purchased by it. Unmixed good is not given to men. *Cf.* Ω 527 ff.

64. **ὀφθαλμῶν**: *sight*. — Tradition early made this blind Phaeacian bard a copy of Homer, and the author of the Homeric hymn to Apollo bids say of himself τυφλὸς ἀνήρ, οἰκεῖ δὲ Χίῳ ἔνι παιπαλοέσσῃ 172. The blind take refuge and find solace in an inner vision (οἱ τυφλοὶ μουσικώτεροι μὴ περὶ πολλὰ ἀσχολούμενοι Schol.). 'Yet not the more | Cease I to wander where the Muses haunt | Clear spring, or shady grove, or sunny hill, | Smit with the love of sacred song.' Milton, *Par. Lost* i. 26 ff.

μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας·
κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν
αὐτοῦ ὑπὲρ κεφαλῆς καὶ ἐπέφραδε χερσὶν ἑλέσθαι
κῆρυξ· πὰρ δ' ἐτίθει κάνεον καλήν τε τράπεζαν,
πὰρ δὲ δέπας οἴνοιο πιεῖν, ὅτε θυμὸς ἀνώγοι.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
μοῦσ' ἄρ' ἀοιδὸν ἀνῆκεν ἀειδέμεναι κλέα ἀνδρῶν,
οἴμης τῆς τότ' ἄρα κλέος οὐρανὸν εὐρὺν ἵκανεν,

66 = 473. — **μέσσῳ δαιτυμόνων**: simple dat. of place, with limiting gen., as in *μέσσῳ δ' ἀμφοτέρων* Γ 416, Η 277. The adj. is used as a substantive. Contrast *Ἀργεϊ μέσσῳ* Ζ 224. — **κίονα**: one of the pillars surrounding the central hearth, and supporting the roof and clerestory. See on ζ 52. The bard must be placed where all can hear him. — **ἐρείσας**: *leaning it.* See on η 95.

67 = 105. — **κὰδ δ' ἐκ**: *down from*, where our idiom is *up on*; the Greek idiom regards the result of the act.

68. **αὐτοῦ**: *right there;* more closely defined by *ὑπὲρ κεφαλῆς*. So the adv. is followed by *ἐν*, *ἐπί*, *παρά*, *πρός*, and *μετά* with a dative. *Cf.* *αὐτοῦ μετ' ἀνδράσι Λωτοφάγοισιν* ι 96. — **ἐπέφραδε**: *showed him how*, by guiding his hands to the spot.

69. **πάρ**: *by his side.* Each feaster had a separate table. — **κάνεον, τράπεζαν**: 'hysteron proteron.' The basket held the bread. *Cf.* *ἄρτους* (*loaves*) *ἐκ κανέοιο δύω παρέθηκεν* σ 120.

70. **ὅτε θυμὸς ἀνώγοι**: the opt. represents the thought of the herald; implied ind. discourse. G. 1502, 3; H. 937. — The hemistich occurs also Θ 189, Δ 263 (subjv.).

71 f. See on ε 200 f. — **ἐξ ἕντο**: *sent away from themselves, i.e. allayed, satisfied*, always with *ἔρον τινός*. *Cf.* *ἀφέτην πολυκαγκέα δίψαν* Λ 642.

73. **ἀνῆκεν**: *stirred up; cf.* 45. Contrast the meaning in η 289, *dismissed.* — **κλέα ἀνδρῶν**: *glories of heroes, i.e.* their glorious exploits, the theme of such songs as Achilles sings Ι 189, the germs of the Homeric poems. In the *Odyssey*, such songs are more highly developed, and are sung by professional minstrels. See Jebb's *Homer*, p. 75.

74. **οἴμης**: extracts *from the lay;* part. genitive. The word denotes a continuous body of Epic story, made up of separate episodes (*κλέα ἀνδρῶν*). A special name for this particular body of song is *Ἀχαιῶν οἶτον* 489. *Cf.* θ 578. Out of its separate episodes the bard selects *νεῖκος Ὀδυσσῆος κτλ.* 75, and *ἵππου κόσμον* 492. The *Iliad* and *Odyssey* are prob. collections and elaborations of such episodes. The *Thebaïd* was a collection of episodes from another *οἴμη*. — **τῆς κλέος**: *whose fame.* This fame, so

νεῖκος Ὀδυσσῆος καὶ Πηλεΐδεω Ἀχιλῆος,
ὥς ποτε δηρίσαντο θεῶν ἐν δαιτὶ θαλείῃ
ἐκπάγλοις ἐπέεσσιν, ἄναξ δ' ἀνδρῶν Ἀγαμέμνων
χαῖρε νόῳ, ὅ τ' ἄριστοι Ἀχαιῶν δηριόωντο.
ὣς γάρ οἱ χρείων μυθήσατο Φοῖβος Ἀπόλλων
Πυθοῖ ἐν ἠγαθέῃ, ὅθ' ὑπέρβη λάινον οὐδὸν
χρησόμενος· τότε γάρ ῥα κυλίνδετο πήματος ἀρχὴ
Τρωσί τε καὶ Δαναοῖσι Διὸς μεγάλου διὰ βουλάς.
ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
πορφύρεον μέγα φᾶρος ἑλὼν χερσὶ στιβαρῇσιν

soon won by the Trojan story (οἴμη), betrays the feeling of the singer in a later age. See on η 333.—The second hemistich occurs also μ 73 (ἱκάνει), τ 108.

75. **νεῖκος**: explanatory appos. with κλέα ἀνδρῶν, giving the special subject of the episode actually sung. This was the dispute between Odysseus and Achilles as to whether craft or valor was more essential in war, and especially for the capture of Ilios. The incident prob. antedates the greater μῆνις Ἀχιλῆος of the *Iliad*. Aristarchus thought that the verses ἀλλ' Ὀδυσεῦ, σὺν σοί τε καὶ ἄλλοισιν βασιλεῦσιν | φραζέσθω νήεσσιν ἀλεξέμεναι δήιον πῦρ, in the speech of Achilles I 346 f., were spoken with reference to this earlier quarrel.

76. **ὥς ποτε δηρίσαντο**: *how once they fell to disputing*, a phrase expanding and explaining νεῖκος.—**θεῶν ἐν δαιτί**: *i.e.* at a feast introduced by a sacrifice to the gods. See on 59.

77. The first hemistich occurs also O 198; the second only here in the *Odyssey*, but often, of course, in the *Iliad*.

78. **νόῳ**: *i.e.* inwardly, secretly.—**ὅ τε**: *in that, because*. *Cf.* θαύμαζον, ὃ θαρσαλέως ἀγόρευεν α 382.

79. **ὣς**: *so, to that effect*, viz. that when the bravest of the Achaeans should quarrel, the fall of Ilios was near. Agamemnon's oracle was fulfilled by his own strife with Achilles.—**χρείων**: *giving an oracle;* of the god. The act. occurs only here in Homer. The mid. is used of the visitant in 81.

80. **Πυθοῖ**: the oldest name of the later Delphi, which was already famous for its treasures. *Cf.* I 404 f.—This second hemistich is used of the μέγαρον of Odysseus π 41, ρ 30, ψ 88.

81. **τότε**: *i.e.* when Agamemnon consulted the oracle, before the war actually opened.—**κυλίνδετο**: the metaphor is taken from the rolling of an overwhelming billow. *Cf.* τοῖσιν γὰρ μέγα πῆμα κυλίνδεται β 163.

82. **Διὸς . . . βουλάς**: *cf.* Διὸς δ' ἐτελείετο βουλή A 5.

83 = 367, 521.

84. The first hemistich occurs also Θ 221; the second δ 506, M 397.—

κὰκ κεφαλῆς εἴρυσσε, κάλυψε δὲ καλὰ πρόσωπα·
αἴδετο γὰρ Φαίηκας ὑπ' ὀφρύσι δάκρυα λείβων.
ἦ τοι ὅτε λήξειεν ἀείδων θεῖος ἀοιδός,
δάκρυ ὀμορξάμενος κεφαλῆς ἄπο φᾶρος ἕλεσκεν
καὶ δέπας ἀμφικύπελλον ἑλὼν σπείσασκε θεοῖσιν·
αὐτὰρ ὅτ' ἂψ ἄρχοιτο καὶ ὀτρύνειαν ἀείδειν
Φαιήκων οἱ ἄριστοι, ἐπεὶ τέρποντ' ἐπέεσσιν,
ἂψ Ὀδυσεὺς κατὰ κρᾶτα καλυψάμενος γοάασκεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδὲ νόησεν
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·

φᾶρος: here prob. a luxurious and ample outer robe of fine linen, worn only by princes, as adornment rather than for comfort. The usual outer garment of the male in Homer is the *χλαῖνα* (ε 229).

85. **κὰκ** (*κατὰ*) **κεφαλῆς**: *down over his head* from behind. — **πρόσωπα**: *features.*

86. **αἴδετο Φαίηκας λείβων**: *felt shame before the Phaeacians at his weeping.* — The second hemistich occurs also N 88 (*λεῖβον*), δ 153 (*δάκρυον εἶβεν*).

87. **ὅτε**: the final vowel is long in scanning before a following liquid (§ 41, *j*, *α*). — **λήξειεν**: *as often as he ceased;* a past general cond. with iterative force. So *ἄρχοιτο* 90.

88 f. The first hemistich occurs also λ 530 (-*ον*), Σ 124 (-*ην*). — **δάκρυ**: collective, as often. — **ἕλεσκεν, σπείσασκε**: *would take, would pour,* in every case. — **ἀμφικύπελλον**: *double-handled.*

90. **καὶ ὀτρύνειαν**: co-ordination (parataxis), where Eng. idiom would make subordinate ("because he was urged"), or else put before the *ἄρχοιτο*, which, as the main idea, is expressed first in the Greek ('hysteron proteron').

91. **ἐπέεσσιν**: *tales, recitals,* parts of an *οἴμη* (74). *Cf.* *ὅς τε* (sc. *ἀοιδός*) *θεῶν ἔξ | ἀείδει δεδαὼς ἔπε' ἱμερόεντα βροτοῖσιν* ρ 518 f.

92. **κατὰ** *κτλ.*: adv. with *καλυψάμενος*, *would draw the covering down over his head, and groan.* The Eng. says 'cover up.'

93–97 = 532–536.

94. **ἐπεφράσατο, νόησεν**: *regarded, perceived,* a 'hysteron proteron.' *Cf.* *τὸ μὲν οὔ τις ἐπεφράσατ' οὐδὲ νόησεν* Ε 665. Here the obj. *μίν* is equiv. to *δάκρυά μιν λείβοντα.*

95. **δέ**: parataxis, instead of *γάρ*. — **στενάχοντος**: sc. *αὐτοῦ*. The gen. with pred. partic. here denotes the direct, not the remote object of sensation, *heard his groaning.*

96 = 386, ν 36.

"κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες.
ἤδη μὲν δαιτὸς κεκορήμεθα θυμὸν ἐίσης
φόρμιγγός θ', ἣ δαιτὶ συνήορός ἐστι θαλείῃ·
νῦν δ' ἐξέλθωμεν καὶ ἀέθλων πειρηθῶμεν
πάντων, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
πύξ τε παλαιμοσύνῃ τε καὶ ἅλμασιν ἠδὲ πόδεσσιν."
ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο.
κὰδ δ' ἐκ πασσαλόφι κρέμασεν φόρμιγγα λίγειαν,
Δημοδόκου δ' ἕλε χεῖρα καὶ ἔξαγεν ἐκ μεγάροιο
κῆρυξ· ἦρχε δὲ τῷ αὐτὴν ὁδόν, ἥν περ οἱ ἄλλοι
Φαιήκων οἱ ἄριστοι, ἀέθλια θαυμανέοντες.
βὰν δ' ἴμεν εἰς ἀγορήν, ἅμα δ' ἕσπετο πουλὺς ὅμιλος,
μυρίοι· ἂν δ' ἵσταντο νέοι πολλοί τε καὶ ἐσθλοί.

98. θυμόν: the simple acc. occurs with this verb also ξ 28; elsewhere we find κατὰ θυμόν ξ 46, υ 59. — **ἐίσης**: as epith. of φρένες, ναῦς, ἀσπίς, the adj. means *even*, *well-balanced* or *proportioned*. So of a banquet, *duly portioned*, *likely*, in the sense that each guest received the portions due his station.

99. συνήορος: as adj., *harnessed with*; as subst., *mate*, *consort*. *Cf.* ἐν δέ τε φόρμιγξ | ἠπύει, ἣν ἄρα δαιτὶ θεοὶ ποίησαν ἑταίρην ρ 271.

101. ὥς . . . φίλοισιν: as in 251.

102 = 252.

103. ἅλμασιν, πόδεσσιν: *in leaping*, *in running*.

Vs. **104–130.** *Athletic contests of the Phaeacians in the assembly-place.*

104 f. = 46, 67.

107. αὐτὴν ὁδόν: *over the very road*, as in αὐτὴν ὁδὸν ἡγήσασθαι κ 263, αὐτὴν ὁδὸν ἄγγελος ἔλθω π 138. It is equiv. to τὴν αὐτὴν ὁδόν, which actually occurs Ζ 391. — **οἱ ἄλλοι**: *sc.* ἔβησαν, from the ἔβη implied in ἦρχε.

108. The first hemistich as in 91. — **ἀέθλια**: here and in 160 (ἆθλα) *contests*, like ἄεθλοι 154. Elsewhere the neut. means *prizes* of the contests. — **θαυμανέοντες**: fut. partic. denoting purpose. — For a Greek audience a description of athletic contests, which entered so largely into their education and religious observances, had a special charm. The phraseology is borrowed largely from Ψ, and there is an element of humor in bringing the ease-loving Phaeacians into the struggles of the arena.

110. ἂν δ' ἵσταντο: *up stood*, *i.e.* in the assembly, thereby announcing themselves as competitors. *Cf.* ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι ῥαπίζονται, Adeimantus rebuking Themistocles, Hdt. viii. 59.

ὦρτο μὲν Ἀκρόνεώς τε καὶ Ὠκύαλος καὶ Ἐλατρεύς,
Ναυτεύς τε Πρυμνεύς τε καὶ Ἀγχίαλος καὶ Ἐρετμεύς,
Ποντεύς τε Πρωρεύς τε, Θόων Ἀναβησίνεώς τε
Ἀμφίαλός θ' υἱὸς Πολυνήου Τεκτονίδαο·
ἂν δὲ καὶ Εὐρύαλος βροτολοιγῷ ἶσος Ἄρηι
Ναυβολίδης, ὃς ἄριστος ἔην εἶδός τε δέμας τε
πάντων Φαιήκων μετ' ἀμύμονα Λαοδάμαντα.
ἂν δ' ἔσταν τρεῖς παῖδες ἀμύμονος Ἀλκινόοιο,
Λαοδάμας θ' Ἅλιός τε καὶ ἀντίθεος Κλυτόνηος.
οἱ δ' ἦ τοι πρῶτον μὲν ἐπειρήσαντο πόδεσσιν.
τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· οἱ δ' ἅμα πάντες
καρπαλίμως ἐπέτοντο κονίοντες πεδίοιο·
τῶν δὲ θέειν ὄχ' ἄριστος ἔην Κλυτόνηος ἀμύμων·
ὅσσον τ' ἐν νειῷ οὖρον πέλει ἡμιόνοιιν,

111 ff. All Phaeacian names except Ἀλκίνοος, Ἀρήτη, Λαοδάμας, Πόλυβος (373), Ῥηξήνωρ (η 63), and Δημόδοκος are suggestive of a sea-faring life, and are freely coined by the poet, like the names of the Nereïds in Σ 39–48.

114. Τεκτονίδαο: a patronymic from τέκτων *builder*. Excepting only Elatreus, the names of those who distinguish themselves in any way afterwards are embellished in the list with items concerning their birth or personal appearance.

115. βροτολοιγῷ ἶσος Ἄρηι: because of his superiority in wrestling. The phrase is used only of brave warriors in the *Iliad*, and in the *Odyssey* only here.

116. Ναυβολίδης: patronymic from Ναυβόλος *ship-launcher*; *cf.* ὅθεν τ' ἀπὸ νῆας ἐίσας | ἐς πόντον βάλλουσιν δ 358 f. — **ὃς . . . δέμας τε**: also in λ 469 = ω 17 of Aias Telamon. See on ε 213. The same pre-eminence of Euryalus is emphasized in 176 f.

117. *Cf.* τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα λ 470.

120. οἱ δέ: *some now.* *Cf.* 126.

121. τοῖσι . . . δρόμος: as in Ψ 758; *their running was at top speed from the start*, *i.e.* the race was hotly contested from start to finish. In a chariot race, after the turn, and on the home stretch, ὦκα δ' ἵπποισι τάθη δρόμος *the pace was forced* Ψ 375. — **νύσσης**: here the scratch-line (νύσσω), from which the racers ran a straightaway course to the goal about which the people stood (125). The word may also denote the turn in a course that returns to the starting-point. So Ψ 332, 338, 344.

122 = Ψ 372 (ἵπποις, οἱ δ'), 449 (ἵππους· τοὶ δ'). — **πεδίοιο**: *over the plain;* Epic local genitive.

124. *And as far as in fallow ground*

τόσσον ὑπεκπροθέων λαοὺς ἵκεθ', οἱ δὲ λίποντο.
οἱ δὲ παλαιμοσύνης ἀλεγεινῆς πειρήσαντο·
τῇ δ' αὖτ' Εὐρύαλος ἀπεκαίνυτο πάντας ἀρίστους.
ἅλματι δ' Ἀμφίαλος πάντων προφερέστατος ἦεν·
δίσκῳ δ' αὖ πάντων πολὺ φέρτατος ἦεν Ἐλατρεύς,
πὺξ δ' αὖ Λαοδάμας, ἀγαθὸς πάις Ἀλκινόοιο.
  αὐτὰρ ἐπεὶ δὴ πάντες ἐτέρφθησαν φρέν' ἀέθλοις,
τοῖς ἄρα Λαοδάμας μετέφη πάις Ἀλκινόοιο·
"δεῦτε, φίλοι, τὸν ξεῖνον ἐρώμεθα, εἴ τιν' ἄεθλον
οἶδέ τε καὶ δεδάηκε. φυήν γε μὲν οὐ κακός ἐστιν,

the 'piece' of a pair of mules extends. The *length* of a furrow was a fixed standard of length, like our 'furlong' = furrow-long. It prob. was the length of each man's share in the common field. The *width* of the piece which a pair of mules could plough in a day, the length of furrow being constant, came also to form an absolute standard of distance (οὖρον), like our 'stone's-throw,' and the 'discus-throw' of Ψ 431 f. Mules ploughed faster than oxen. *Cf.* ὅσσον τ' ἐπὶ οὖρα πέλονται | ἡμιόνων, αἱ γάρ τε βοῶν προφερέστεραί εἰσιν | ἑλκέμεναι νειοῖο βαθείης πηκτὸν ἄροτρον K 351 ff. See Ridgeway, 'The Homeric Land System,' *Jour. of Hellen. Stud.* vi. pp. 322 f.

125. ὑπεκπροθέων: *running forth out from among* the others; with τόσσον, *having such a lead.* For similar compounds, see ζ 87, 88. — **λαοὺς ἵκετο**: *reached the crowd*, who were standing at the finish (τέρματα). — **οἱ δὲ λίποντο**: *but they were left behind.* In M 14 the phrase refers to the Argives who survived the battles about Ilios. So πολλοὶ δὲ λίποντο δ 495.

126. οἱ δέ: *others now*, corresponding to οἱ δέ 120.

127. πάντας ἀρίστους: in historic times the victors in the several matches at boxing and wrestling were paired by lot against each other successively, till only one remained unconquered.

130. πύξ: of the contests which the Greeks at a later period united into the πένταθλον, the casting of the spear alone is not mentioned here, being replaced by boxing, a sport better adapted to the unwarlike Phaeacians. *Cf.* 229.

Vs. **131–185.** *Odysseus declines to enter the contests, and is taunted therefor by Euryalus, whom he rebukes.*

131 = ρ 174 (Κοῦροι . . . ἐτέρφθητε). — **φρένα**: sing., though the verb is plural. *Cf.* 98.

133. δεῦτε: *here!* See on 11.

134 f. οἶδέ τε καὶ δεδάηκε: *knows and has learned, knows by heart.* The main idea is expressed first, then one which is minor and explanatory. Not unlike are the couplings of nearly synonymous words in Demosthenes,

μηρούς τε κνήμας τε καὶ ἄμφω χεῖρας ὕπερθεν
αὐχένα τε στιβαρὸν μέγα τε σθένος· οὐδέ τι ἥβης
δεύεται, ἀλλὰ κακοῖσι συνέρρηκται πολέεσσιν·
οὐ γὰρ ἐγώ γέ τί φημι κακώτερον ἄλλο θαλάσσης
ἄνδρα γε συγχεῦαι, εἰ καὶ μάλα καρτερὸς εἴη."
τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο φώνησέν τε·
"Λαοδάμα, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες.
αὐτὸς νῦν προκάλεσσαι ἰὼν καὶ πέφραδε μῦθον."
αὐτὰρ ἐπεὶ τό γ' ἄκουσ' ἀγαθὸς πάις Ἀλκινόοιο,
στῆ ῥ' ἐς μέσσον ἰὼν καὶ Ὀδυσσῆα προσέειπεν·
"δεῦρ' ἄγε καὶ σύ, ξεῖνε πάτερ, πείρησαι ἀέθλων,
εἴ τινά που δεδάηκας· ἔοικε δέ σ' ἴδμεν ἀέθλους·

like *ἀπόλωλε καὶ νενόσηκεν, πράττει καὶ βιάζεται*, etc. — **γὲ μέν**: *at any rate*, always in asyndeton, passing from an uncertainty to a manifest certainty. *Cf.* the Attic *δὲ οὖν*. — **φυήν**: *shape, physique*, a general term, followed by details in descriptive apposition. — **οὐ κακός**: see on 214.

135. ὕπερθεν: naïve precision in picturesque description. *Cf. ὀφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται* δ 150.

136. The first hemistich occurs also Σ 415. — **μέγα τε σθένος**: poetically classed along with the several members of the body, though really the result of their harmonious united excellence. *Cf. σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι* Γ 431, *ἀλλ' ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε | καὶ σθένει* Υ 360 f.

137. συνέρρηκται (*ῥήγνυμι*): *is crushed.*

138. The first hemistich occurs also ι 5. — **οὐ**: with *φημί*, n e g o.

139. γέ: qualifies the whole clause, not merely the word which it follows; *at least for confounding a man.* — **εἴη**: for the opt., see on η 52. — This hemistich occurs also χ 13 (*καὶ εἰ*), Ε 410 (*ἐστίν*).

140. See on η 298.

141. μάλα . . . ἔειπες: found also in Ο 206. The adv. qualifies *κατὰ μοῖραν*.

142. The first hemistich occurs also Η 50 (*δέ*). — **ἰών**: a mere descriptive partic., *go and* call him out. *Cf.* 144, and *ἔγχος μέν ῥ' ἔστησε φέρων* α 127. — **πέφραδε μῦθον**: *tell him thy mind*, as in α 273. See on η 72.

143. The first hemistich occurs also η 167, the second θ 130.

144. στῆ ἰών: *went and stood. Cf. ἔστη ἐπ' οὐδὸν ἰών* Ζ 375.

145. ξεῖνε πάτερ: as in η 28.

146. ἔοικε: in emphatic position, *it is the proper thing.* — **ἴδμεν**: inf., equiv. to *εἰδέναι*, not indic. first pers. plural. *Cf.* 213, Λ 719, the only other instances.

οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος, ὄφρα κ' ἔῃσιν,
ἢ ὅ τι ποσσίν τε ῥέξῃ καὶ χερσὶν ἑῇσιν.
ἀλλ' ἄγε πείρησαι, σκέδασον δ' ἀπὸ κήδεα θυμοῦ.
σοὶ δ' ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἀλλά τοι ἤδη
νηῦς τε κατείρυσται καὶ ἐπαρτέες εἰσὶν ἑταῖροι."
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
" Λαοδάμα, τί με ταῦτα κελεύετε κερτομέοντες;
κήδεά μοι καὶ μᾶλλον ἐνὶ φρεσὶν ἤ περ ἄεθλοι,
ὃς πρὶν μὲν μάλα πολλὰ πάθον καὶ πολλὰ μόγησα,
νῦν δὲ μεθ' ὑμετέρῃ ἀγορῇ νόστοιο χατίζων
ἧμαι, λισσόμενος βασιλῆά τε πάντα τε δῆμον."
τὸν δ' αὖτ' Εὐρύαλος ἀπαμείβετο νείκεσέ τ' ἄντην·
" οὐ γάρ σ' οὐδέ, ξεῖνε, δαήμονι φωτὶ ἐίσκω
ἄθλων, οἷά τε πολλὰ μετ' ἀνθρώποισι πέλονται,
ἀλλὰ τῷ, ὅς θ' ἅμα νηὶ πολυκλήιδι θαμίζων
ἀρχὸς ναυτάων, οἵ τε πρηκτῆρες ἔασιν,
φόρτου τε μνήμων καὶ ἐπίσκοπος ᾖσιν ὁδαίων

147. μέν: equiv. to *μήν*. — **ὄφρα κ' ἔῃσιν**: *as long as he shall live.*

148. ὅ τι ῥέξῃ: *what he achieves.*

149. ἀπό: *away*, adv. with *σκέδασον*.

150. *Cf.* *β* 285 (*ἣν σὺ μενοινᾷς*). — **ὁδός**: equiv. in this context to *πομπή*.

151. *Cf.* *ὤμοσε . . . | νῆα κατειρύσθαι καὶ ἐπαρτέας ἔμμεν ἑταίρους* *ξ* 332 = *τ* 289.

153. κερτομέοντες: *in mockery.*

154. καί: intensifies *μᾶλλον*, as in *η* 213.

155. See on *ε* 223. The first hemistich occurs also *ν* 90. — **ὅς**: *I who*, or, since the rel. clause introduces a reason, *since I.*

158 = 140, with the bucolic tag seen in Κ 158.

159. οὐ, οὐδέ: *I do not, nay I do not.* — **γάρ**: *surely.* — **δαήμονι**: *expert.*

160. ἄθλων: gen. of *ἆθλα*, depending on *δαήμονι*. See on 108. — **οἷά τε πολλὰ** *κτλ.*: *such as, in great numbers, are etc., i.e. of which there are many etc.* *Cf.* *ε* 422.

161 ff. τῷ, ὅς τε: *such an one as*, introducing *ᾖσιν* 163. The trader is here contrasted with the nobleman, skilled in war and athletic games. — **θαμίζων**: equiv. to *θαμὰ ἰών*, *making frequent trips.*

162. ἀρχός: pred. after *ᾖσιν* 163, like *μνήμων* and *ἐπίσκοπος*.— **οἵ τε** *κτλ.*: descriptive of *ναυτάων*. — **πρηκτῆρες**: *factors, traders.* *Cf.* *κατὰ πρῆξιν* *on business* *γ* 72.

163. φόρτου, ὁδαίων: the *lading* on

κερδέων θ' ἁρπαλέων· οὐδ' ἀθλητῆρι ἔοικας."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς·
"ξεῖν', οὐ καλὸν ἔειπες· ἀτασθάλῳ ἀνδρὶ ἔοικας.
οὕτως οὐ πάντεσσι θεοὶ χαρίεντα διδοῦσιν
ἀνδράσιν, οὔτε φυὴν οὔτ' ἂρ φρένας οὔτ' ἀγορητύν.
ἄλλος μὲν γάρ τ' εἶδος ἀκιδνότερος πέλει ἀνήρ,
ἀλλὰ θεὸς μορφὴν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν
τερπόμενοι λεύσσουσιν· ὁ δ' ἀσφαλέως ἀγορεύει
αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισιν,
ἐρχόμενον δ' ἀνὰ ἄστυ θεὸν ὣς εἰσορόωσιν.
ἄλλος δ' αὖ εἶδος μὲν ἀλίγκιος ἀθανάτοισιν,
ἀλλ' οὔ οἱ χάρις ἀμφὶ περιστέφεται ἐπέεσσιν,

the outward trip, the *wares*, obtained by barter, for the return trip. — **ἧσιν**: rare for ἔῃσιν. See on η 94.

164. **κερδέων ἁρπαλέων**: the adj. has a passive meaning, *eagerly seized*, *i.e. enticing gains.* — **οὐδέ**: *but . . . not.*

165 = σ 14, 337 (τήν) = τ 70, χ 60, 34 (τούς), Δ 349, Ξ 82. What follows προσέφη is, of course, a variable element in the formula. *Cf.* A 148 (πόδας ὠκὺς Ἀχιλλεύς).

166. **οὐ καλόν**: *an unfair thing;* 'litotes.' — **ἀτασθάλῳ**: *wanton.*

167. **οὕτως**: *so* true is it, as your case shows. — **χαρίεντα**: apparently used as a subst., with a πάντα supplied from πάντεσσι. *Cf.* ἀλλ' οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν Δ 320, which gives more accurately the thought required here by the context.

168. *Cf.* οὐ δέμας οὐδὲ φυὴν οὔτ' ἂρ φρένας οὔτε τι ἔργα A 115. — **ἀνδράσιν**: the supplementary and emphatic position brings the word into strong contrast with θεοί. — **οὔτε, οὔτε, οὔτε**: with each subst. thus negatived we must supply in thought ἅμα πάντεσσι χαρίεσι.

169. **εἶδος**: *looks.* See on ε 213.

170. **μορφήν**: *good form, grace*, equiv. to χάριν, as is shown by 175. So in σοὶ δ' ἔπι μὲν μορφὴ ἐπέων λ 367, the only other occurrence of the word in Homer. — **ἔπεσι**: dat. of indir. obj. with στέφει *heaps upon.* — **οἱ δέ**: *while they*, sc. his audience. The pron. often thus refers to persons naturally suggested by the context.

171. **ἀσφαλέως**: *fluently.*

172. **αἰδοῖ μειλιχίῃ**: *with winning modesty*, which causes his bodily imperfections to be forgotten, and makes him influential. — With the second hemistich, *cf.* ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένῃσι B 481.

173. *Cf.* η 40, 71, 72.

175. **ἀμφὶ** κτλ.: adv. with περιστέφεται, is not *heaped round about his words.*

ὡς καὶ σοὶ εἶδος μὲν ἀριπρεπές, οὐδέ κεν ἄλλως
οὐδὲ θεὸς τεύξειε, νόον δ' ἀποφώλιός ἐσσι.
ὤρινάς μοι θυμὸν ἐνὶ στήθεσσι φίλοισιν
εἰπὼν οὐ κατὰ κόσμον. ἐγὼ δ' οὐ νῆις ἀέθλων,
ὡς σύ γε μυθεῖαι, ἀλλ' ἐν πρώτοισιν ὀίω
ἔμμεναι, ὄφρ' ἥβῃ τε πεποίθεα χερσί τ' ἐμῇσιν.
νῦν δ' ἔχομαι κακότητι καὶ ἄλγεσι · πολλὰ γὰρ ἔτλην
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
ἀλλὰ καὶ ὧς, κακὰ πολλὰ παθών, πειρήσομ' ἀέθλων ·
θυμοδακὴς γὰρ μῦθος, ἐπώτρυνας δέ με εἰπών."
ἦ ῥα καὶ αὐτῷ φάρει ἀναΐξας λάβε δίσκον
μείζονα καὶ πάχετον, στιβαρώτερον οὐκ ὀλίγον περ

176 f. **ὡς καὶ σοί**: *as also in thy case;* special application of the general truth, as in η 219. — **οὐδέ . . . τεύξειε**: parataxis, instead of a clause expressing result. For the double neg., see on 32. — **ἄλλως**: *otherwise, i.e. better.* — **ἀποφώλιος**: *flighty.*

180. **μυθεῖαι**: arises from *μυθέεαι* (§ 29 *h*).

181. **ἔμμεναι**: impf. inf., equiv. to *ὅτι ἦν*, as is shown by the tense of *πεποίθεα* (plpf.). G. 1285; H. 853 a. *Cf.* 516.

182. **ἔχομαι**: *I am held*, as if in chains; *I am in bondage to, etc.* So, in the same hemistich, ρ 318 (*ἔχεται*). *Cf.* the suitor's bogy *Ἔχετον βασιλῆα* σ 85 ff.

183 = ν 91, 264, Ω 8. — **πείρων**: belongs properly only with *κύματα*, but is extended by 'zeugma' to *πτολέμους*.

184. **ὧς**: refers back to *ἔχομαι . . . ἄλγεσι*, and is then further explained by the concessive clause following. *Cf. ἀλλ' οὐδ' ὧς ἑτάρους ἐρρύσατο ἱέμενός περ* α 6.

185. **μῦθος**: sc. *ἦν*.

Vs. 186–233. *Odysseus makes a victorious cast of the discus, and challenges the Phaeacians to any other contest also.*

186. **ἦ ῥα καί**: see on ε 28. — **αὐτῷ φάρει**: *cloak and all*; dat. of accompaniment. G. 1191; H. 774 a; M. 144. The Phaeacians who had cast the discus are supposed to have stripped for the contest. Even thus handicapped Odysseus beats them.

187. **μείζονα**: *very large*, abs. comparative. H. 649 a. — **πάχετον**: a strengthened form of *παχύς*, answering therefore to the abs. comp. preceding. *Cf. περιμήκετος.* — **στιβαρώτερον**: *heavier*, on account of its size and thickness; regular comp., followed by *ἤ* 188. — The primitive discus was prob. a flat stone disc. A metal discus is called *σόλος* Ψ 826. In historic times the discus was of metal, varying in size and weight acc. to the class of the contestants. The British Museum has a specimen

ἢ οἵῳ Φαίηκες ἐδίσκεον ἀλλήλοισιν.
τόν ῥα περιστρέψας ἧκε στιβαρῆς ἀπὸ χειρός,
βόμβησεν δὲ λίθος· κατὰ δ' ἔπτηξαν ποτὶ γαίῃ
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες,
λᾶος ὑπὸ ῥιπῆς. ὁ δ' ὑπέρπτατο σήματα πάντων
ῥίμφα θέων ἀπὸ χειρός. ἔθηκε δὲ τέρματ' Ἀθήνη
ἀνδρὶ δέμας ἐικυῖα, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"καί κ' ἀλαός τοι, ξεῖνε, διακρίνειε τὸ σῆμα
ἀμφαφόων, ἐπεὶ οὔ τι μεμιγμένον ἐστὶν ὁμίλῳ,
ἀλλὰ πολὺ πρῶτον. σὺ δὲ θάρσει τόνδε γ' ἄεθλον·

from Aegina, 21 cent. in diameter, 2 kilogr. in weight. The earliest stone specimen known was found at Olympia in 1879. It is a rough oval sandstone 68 by 33 cent., and 39 cent. in depth. An archaic inscription upon it contains the victor's boast that he surpassed his rival's cast, though using one hand only, and casting backwards (*Arch. Zeit.* xxxvii. p. 153 f.). The usual attitudes of the discus-thrower may be seen from the various representations of the δισκοβόλος in sculpture and vase-ornamentation. The modern contest most nearly corresponding is that of 'putting' the hammer or the stone.

188. ἀλλήλοισιν: dat. of 'association.' G. 1177; H. 772.

189. περιστρέψας: *whirling it round;* to gain momentum for the cast. The point of transition from this preparatory swing to the actual cast is seen in the Discobolus of the Vatican.

190. βόμβησεν: *hummed;* an attempt to imitate the sound described, 'onomatopoeia' (§ 2 *b*).

191. This high-sounding stock-verse (=369, ν 166) has here (for us, at least) a comic effect.

192. The first hemistich occurs also Μ 462, the second Ψ 843 (καὶ ὑπέρβαλε). — **λᾶος**: gen. from the nom. λᾶας. — **ὑπὸ Ϝριπῆς**: *at the cast.* For the scansion, see § 41, *l a*.

193. ῥίμφα θέων: of Menelaus Κ 54. The verb is used of a ship β 429. — **ἔθηκε τέρματα**: much the same as σήμηνε τέρματα Ψ 358. She *set the limits* of the cast of Odysseus by marking with a peg or stone (σῆμα) the place where his discus struck. Others had done the same for the Phaeacians (129).

194. The transformation is one adapted to the scene. *Cf.* η 20. — For the second hemistich, see on ε 181.

195. τὸ σῆμα: *this mark* which I have just set, in contrast with the σήματα πάντων 192, ὁμίλῳ 196.

197. The first hemistich occurs also ι 449 (πρῶτος), Θ 256. — **θάρσει**: imv., found only here with an acc. of specification. Elsewhere in Homer it is used absolutely, and stands at the

οὔ τις Φαιήκων τόδε γ' ἵξεται, οὐδ' ὑπερήσει."
ὣς φάτο, γήθησεν δὲ πολύτλας δῖος Ὀδυσσεύς,
χαίρων, οὕνεχ' ἑταῖρον ἐνηέα λεῦσσ' ἐν ἀγῶνι.
καὶ τότε κουφότερον μετεφώνεε Φαιήκεσσιν·
"τοῦτον νῦν ἀφίκεσθε, νέοι. τάχα δ' ὕστερον ἄλλον
ἥσειν ἢ τοσσοῦτον ὀίομαι ἢ ἔτι μᾶσσον.
τῶν δ' ἄλλων ὅτινα κραδίη θυμός τε κελεύει,
δεῦρ' ἄγε πειρηθήτω, ἐπεί μ' ἐχολώσατε λίην,
ἢ πὺξ ἠὲ πάλῃ ἢ καὶ ποσίν, οὔ τι μεγαίρω,
πάντων Φαιήκων, πλήν γ' αὐτοῦ Λαοδάμαντος.
ξεῖνος γάρ μοι ὅδ' ἐστί· τίς ἂν φιλέοντι μάχοιτο;
ἄφρων δὴ κεῖνός γε καὶ οὐτιδανὸς πέλει ἀνήρ,
ὅς τις ξεινοδόκῳ ἔριδα προφέρηται ἀέθλων

head of the verse, as in δ 825. — **γέ**: by this emphasis it is implied that other contests may follow.

198. τόδε: the σῆμα of 195.

199. See on η 329.

200. ἐνηέα: *trusty;* always an epith. of ἑταῖρος, except in ὥς μευ ἀεὶ μέμνησαι ἐνηέος Ψ 648, Nestor to Achilles. It has apparently much the same force as ἐρίηρος. It occurs also P 204=Φ 96, Ψ 252. — **ἐν ἀγῶνι**: *in the lists.*

201. κουφότερον: *with a lighter heart.*

202. τοῦτον: *sc.* δίσκον, *i.e.* the mark set where it struck. — **τάχα**: *soon;* always of time in Homer, never *perhaps*, as in prose. — **ὕστερον**: better taken as adverbial. *Cf.* πῶς κέν τίς σε καὶ ὕστερον ἄλλος ἵκοιτο ι 351.

203. μᾶσσον: poet. comp. of μακρός (μῆκος), so far, or yet *farther.*

204 = ο 395, the second hemistich also ο 339 = π 81, φ 198, 342, N 784. — **τῶν ἄλλων**: in distinction from the discus-throwers. — **ὅτινα**: found only here, for ὅντινα.

205. δεῦρ' ἄγε: here with the third pers., ὅ γε being implied in ὅτινα as subj. of πειρηθήτω. *Cf.* 11, 34, which show how completely ἄγε has become interjectional. δεῦρο and δεῦτε still distinguish number. *Cf.* 133, 292.

206. ἢ καὶ ποσίν: *or even in running*, where he would risk the most, as he explains in 230 ff.

207. πάντων Φαιήκων: appos. with τῶν ἄλλων 204. — **αὐτοῦ**: *himself*, equiv. to οἴου, or μόνου *alone, only. Cf.* Τυδεΐδης δ' αὐτός περ ἐὼν προμάχοισιν ἐμίχθη Θ 99, (λεγόντων) αὐτὰ δὲ τάδε *merely this* Thuc. i. 139, § 3.

208. ξεῖνος: because he represented the royal family (η 170 f.), and was the one who had courteously invited him to join in the games (145 ff.). — **φιλέοντι**: *with a host;* the verb used of one bestowing hospitality, as in η 256. *Cf.* ξεινοδόκῳ 210.

δήμῳ ἐν ἀλλοδαπῷ · ἕο δ' αὐτοῦ πάντα κολούει.
τῶν δ' ἄλλων οὔ πέρ τιν' ἀναίνομαι οὐδ' ἀθερίζω,
ἀλλ' ἐθέλω ἴδμεν καὶ πειρηθήμεναι ἄντην.
πάντα γὰρ οὐ κακός εἰμι, μετ' ἀνδράσιν ὅσσοι ἄεθλοι ·
εὖ μὲν τόξον οἶδα ἐύξοον ἀμφαφάασθαι ·
πρῶτός κ' ἄνδρα βάλοιμι ὀιστεύσας ἐν ὁμίλῳ
ἀνδρῶν δυσμενέων, εἰ καὶ μάλα πολλοὶ ἑταῖροι
ἄγχι παρασταῖεν καὶ τοξαζοίατο φωτῶν.
οἷος δή με Φιλοκτήτης ἀπεκαίνυτο τόξῳ

211. ἕο δ' αὐτοῦ κτλ.: in emphatic chiastic contrast with ξεινοδόκῳ, *but his own prospects wholly doth he mar.*

212. οὔ πέρ τινα: *i.e.* οὔτινά περ *not a single one.*

213. ἴδμεν: inf., *sc.* τόν, an obj. acc. like ἀέθλους 146. The same pron. in the gen. may be understood with πειρηθήμεναι. *Cf.* ζ 126, ἐπὴν τόξου πειρήσεται φ 159. *I wish to know him by trying him*, the Greek idiom showing 'hysteron proteron.'

214. πάντα: *in all feats;* particularized by ὅσσοι ἄεθλοι *whatever contests there are.* — **οὐ κακός**: *not bad, i.e. very good*, a common 'litotes' in English. *Cf.* 134.

215. εὖ μέν: as though to be followed by εὖ δέ in 229. *Cf.* B 382 ff. — **τόξον**: the last vowel is long by 'position' (§ 41 *m*). — **Fοῖδα ἐύξοον**: the hiatus between the short syllables of the weak caesura is the one most tolerated (§ 9 *b*). — **ἀμφαφάασθαι**: *handle*, both in caring for the weapon, and in wielding it. The simple verb is used in the first sense in ἀγκύλα τόξ' ἀφόωντα Z 322, of Paris in his θάλαμος.

216. ὀιστεύσας ἐν ὁμίλῳ: the partic. is to be closely joined with βάλοιμι (*hit with my arrow*), and the dat. phrase with ἄνδρα, if the hemistich is used here as it is in ἐπεὶ ἄρ τιν' ὀιστεύσας ἐν ὁμίλῳ | βεβλήκοι Θ 269 f. Odysseus boasts of his rapid and accurate shooting.

217. ἑταῖροι: *sc.* of Odysseus. Among these he would be πρῶτος. The Ozolian Locrians are the only archer-folk among the Achaean forces before Ilios N 714 ff., and they do not long remain bowmen. *Cf.* Paus. i. 23, 4. The Homeric hero uses the bow only in fighting at long range, or from ambush. The weapon is distinctly superseded, at the epoch of the Homeric poems, both in honor and effectiveness. It belongs to a more primitive stage of culture, but has a traditional glory.

218. φωτῶν: more poetic and less frequent than ἀνήρ. The gen. is partitive. G. 1099; H. 739.

219. Φιλοκτήτης: *cf.* B 716–728, where the hero and his men are τόξων εὖ εἰδότες. He had the arrows of Heracles, without which Ilios could not be taken. Odysseus and Neoptolemus bring the wounded and ban-

δήμῳ ἔνι Τρώων, ὅτε τοξαζοίμεθ' Ἀχαιοί.
τῶν δ' ἄλλων ἐμέ φημι πολὺ προφερέστερον εἶναι,
ὅσσοι νῦν βροτοί εἰσιν ἐπὶ χθονὶ σῖτον ἔδοντες.
ἀνδράσι δὲ προτέροισιν ἐριζέμεν οὐκ ἐθελήσω,
οὔθ' Ἡρακλῆι οὔτ' Εὐρύτῳ Οἰχαλιῆι,
οἵ ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων.
τῷ ῥα καὶ αἶψ' ἔθανεν μέγας Εὔρυτος, οὐδ' ἐπὶ γῆρας

ished hero from Lemnos to Troy, as represented in the *Philoctetes* of Sophocles. He returns home in safety (γ 190). In his absence Teucer was the great archer of the Achaeans before Ilios, as Pandarus was of the Trojans. Odysseus and Paris would rank next on each side as archers (in the *Iliad*).

220. The first hemistich is naturally very serviceable. It occurs in γ 100 = δ 243 = 330, γ 220 = ω 27, ν 266, ω 31. It appears thus to be a phrase of reminiscence, "during the late war." — **τοξαζοίμεθα**: iterative optative.

222. ὅσσοι . . . εἰσίν: the formula elsewhere has *οἷοι* E 304, M 383, 449, Υ 287. Here numbers, not character, are contrasted. — **ἐπὶ . . . ἔδοντες**: this characterizes *βροτοί*. The immortals have a different home and diet (ε 196–199). — The hemistich occurs also ι 89, κ 101.

223. προτέροισι: *of the past.* The preceding verse gives the phrase for "men of the present," *ἄνθρωποι ἐσσόμενοι* is "men of the future" Z 358. — **ἐριζέμεν**: *contend, vie with, i.e.* count myself equal or superior to. So in 225, 371.

224. Ἡρακλῆι: for the length of the final syllable, see on ζ 248. — Heracles is represented as a dreadful archer in λ 601 ff., and in early Greek art, as for instance in the frieze of the temple at Assos. The attributes of club and lion's skin are later than Homer. — **Οἰχαλιῆι**: this Oechalia was prob. in Thessaly. *Cf.* B 729 ff. It is with the bow of Eurytus that Odysseus slays the suitors in his palace. This bow comes down to him through Iphitus, the son of Eurytus. 'Thus Odysseus stands in the same relation to Eurytus as Philoctetes to Heracles.' *Cf.* φ 11–41.

225. ἀθανάτοισιν ἐρίζεσκον: great human excellence or happiness is often brought by early thought into contention with deity. See the stories of Niobe, of Marsyas, *etc.* In Herodotus the same principle is taught more impersonally as a philosophy of history. Great prosperity or happiness on the part of man provokes the jealousy of heaven. *φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν* vii. 10, § 5. — **περὶ τόξων**: *in archery.* *Cf.* *ἐρίζοντά οἱ περὶ σοφίας* Xen. *An.* i. 2. 8.

226. τῷ ῥα καί: *therefore then also.* Eurytus went beyond mere rivalry (*ἐρίζεσκον* 225) with the gods, and challenged to an actual contest. — **αἶψ' ἔθανεν κτλ.**: *cf.* *οὐ δηναιὸς ὃς ἀθανάτοισι μάχηται* E 407. — **γῆρας**: bet-

ἵκετ᾽ ἐνὶ μεγάροισι· χολωσάμενος γὰρ Ἀπόλλων
ἔκτανεν, οὕνεκά μιν προκαλίζετο τοξάζεσθαι.
δουρὶ δ᾽ ἀκοντίζω, ὅσον οὐκ ἄλλος τις ὀιστῷ.
οἴοισιν δείδοικα ποσὶν μή τίς με παρέλθῃ
Φαιήκων· λίην γὰρ ἀεικελίως ἐδαμάσθην
κύμασιν ἐν πολλοῖς, ἐπεὶ οὐ κομιδὴ κατὰ νῆα
ἦεν ἐπηετανός· τῷ μοι φίλα γυῖα λέλυνται."
ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Ἀλκίνοος δέ μιν οἶος ἀμειβόμενος προσέειπεν·
"ξεῖν᾽, ἐπεὶ οὐκ ἀχάριστα μεθ᾽ ἡμῖν ταῦτ᾽ ἀγορεύεις,
ἀλλ᾽ ἐθέλεις ἀρετὴν σὴν φαινέμεν, ἥ τοι ὀπηδεῖ,
χωόμενος, ὅτι σ᾽ οὗτος ἀνὴρ ἐν ἀγῶνι παραστὰς
νείκεσεν, ὡς ἂν σὴν ἀρετὴν βροτὸς οὔ τις ὄνοιτο,
ὅς τις ἐπίσταιτο ᾗσι φρεσὶν ἄρτια βάζειν·
ἀλλ᾽ ἄγε νῦν ἐμέθεν ξυνίει ἔπος, ὄφρα καὶ ἄλλῳ

ter taken as nom., ἐπί as adverb. *Cf.* εἰς ὅ κε γῆρας | ἔλθῃ ν 59 f., πρίν μιν καὶ γῆρας ἔπεισιν Α 29.

229. δουρί: see on 130.

230. οἴοισιν ποσίν: join with παρέλθῃ. The adj. is used with the force of *μόνον, in running only.* This exception is anticipated in 206 by the use of *καί.*

232 f. κύμασιν ἐν πολλοῖς: *amid the many billows, i.e.* during the two days and nights of his swimming, ε 388. — **ἐπεὶ . . . ἐπηετανός**: *since my comfort on shipboard did not last, i.e.* since I was wrecked.

Vs. **234–265.** *To appease Odysseus, Alcinoüs calls for a dance from the Phaeacian youth.*

234. See on η 154.

235 = β 84 (Ἀντίνοος).

236. ἐπεί: the logical apod. disappears in the lengthy justification of Odysseus' anger 238–240. It would have been something like "you need not justify your boasts and challenge by actual contests." A virtual apod. is, however, to be found in ἀλλ᾽ ἄγε κτλ. 241. See on ζ 187. — **οὐκ ἀχάριστα**: *acceptably.* See on η 297.

237. ὀπηδεῖ: *attends upon,* as a protecting influence. *Cf.* η 165.

239. ὡς . . . ὄνοιτο: *as not a man would take exception to thy valor,* illustrating the manner of νείκεσεν.

240 = Ξ 92. — **ἐπίσταιτο**: the final vowel is long in thesis before σϝῇσι (§ 41 *m*). For the characterization in the verse, *cf.* ὃς ἐναίσιμος εἴη Ζ 521. It is the 'well-spoken man.' *Cf.* ὅτι οἱ φρεσὶν ἄρτια ᾔδη τ 248, Ε 326, of a congenial disposition.

241. *Cf.* ζ 289. — **καὶ ἄλλῳ**: *also to many another,* after hearing about it yourself. *Cf.* εἰπὲ καὶ ἡμῖν α 10. The pron. is collective and indefinite.

εἴπῃς ἡρώων, ὅτε κεν σοῖς ἐν μεγάροισιν
δαινύῃ παρὰ σῇ τ' ἀλόχῳ καὶ σοῖσι τέκεσσιν,
ἡμετέρης ἀρετῆς μεμνημένος, οἷα καὶ ἡμῖν
Ζεὺς ἐπὶ ἔργα τίθησι διαμπερὲς ἐξ ἔτι πατρῶν.
οὐ γὰρ πυγμάχοι εἰμὲν ἀμύμονες οὐδὲ παλαισταί,
ἀλλὰ ποσὶ κραιπνῶς θέομεν καὶ νηυσὶν ἄριστοι·
αἰεὶ δ' ἡμῖν δαίς τε φίλη κίθαρίς τε χοροί τε
εἵματά τ' ἐξημοιβὰ λοετρά τε θερμὰ καὶ εὐναί.
ἀλλ' ἄγε, Φαιήκων βητάρμονες ὅσσοι ἄριστοι,
παίσατε, ὥς χ' ὁ ξεῖνος ἐνίσπῃ οἷσι φίλοισιν
οἴκαδε νοστήσας, ὅσσον περιγιγνόμεθ' ἄλλων
ναυτιλίῃ καὶ ποσσὶ καὶ ὀρχηστυῖ καὶ ἀοιδῇ.

242 f. This assumption of the nobility of Odysseus, and of his high rank and power at home, is a result of his general bearing and speech. *ῥεῖα δ' ἀρίγνωτος γόνος ἀνέρος ᾧ τε Κρονίων | ὄλβον ἐπικλώσῃ* δ 207 f.

243. *Cf.* *δαινύμενον παρὰ ᾗ τ' ἀλόχῳ καὶ οἷσι τέκεσσιν* κ 61.—**δαινῦῃ**: nothing except the demands of the meter can explain the lengthening of *υ*, in contrast with *δαινῠῃ* τ 328. *δαινύεαι* has been suggested for both places. M. 18.

244. οἷα: introduces the obj. clause to *εἴπῃς* 242.

245. ἔργα: *accomplishments.* — **ἐξ ἔτι πατρῶν**: *from our fathers down.* The same freedom in the position of the adv. is seen in *ἐξ ἔτι τοῦ* Ι 106.

246. ἀμύμονες: with emphasis. Alcinoüs naïvely evades the challenge of Odysseus (206) by retracting part of his boasts (103), and claiming for his Phaeacians pre-eminence only in that which Odysseus had confessed to be his weak point (230).

248 f. These verses describe the habits of a people accustomed to luxurious peace. They are not inconsistent with *ἔργα* and *ἄεθλοι*. Horace, however, represents the Phaeacians as utterly effeminate. Nos numerus sumus, et fruges consumere nati, | sponsi Penelopae, nebulones, Alcinoique | in cute curanda plus aequo operata juventus | cui pulchrum fuit in medios dormire dies et | ad strepitum citharae cessatum ducere curam. *Epist.* i. 2, 27–31. — **εἵματα ἐξημοιβά**: *changes of raiment; cf.* ζ 60 ff. — **λοετρὰ θερμά**: these are alluded to only here and in 435 ff., κ 358 ff., τ 388, Χ 444, Ψ 40. They were an extraordinary luxury. — **εὐναί**: *couches, i.e. repose.*

250. βητάρμονες: *dancers*, *παρὰ τὸ ἐν ἁρμονίᾳ βαίνειν* (Schol.). — **ὅσσοι ἄριστοι**: see on ζ 257.

251 ff. *Cf.* 101 ff. — **παίσατε**: first aor. imv. of *παίζω*, *begin the sport.*

Δημοδόκῳ δέ τις αἶψα κιὼν φόρμιγγα λίγειαν
οἰσέτω, ἥ που κεῖται ἐν ἡμετέροισι δόμοισιν."
ὣς ἔφατ' Ἀλκίνοος θεοείκελος, ὦρτο δὲ κῆρυξ
οἴσων φόρμιγγα γλαφυρὴν δόμου ἐκ βασιλῆος.
αἰσυμνῆται δὲ κριτοὶ ἐννέα πάντες ἀνέσταν
δήμιοι, οἳ κατ' ἀγῶνας ἐὺ πρήσσεσκον ἕκαστα·
λείηναν δὲ χορόν, καλὸν δ' εὔρυναν ἀγῶνα.
κῆρυξ δ' ἐγγύθεν ἦλθε φέρων φόρμιγγα λίγειαν
Δημοδόκῳ· ὁ δ' ἔπειτα κί' ἐς μέσον, ἀμφὶ δὲ κοῦροι
πρωθῆβαι ἵσταντο, δαήμονες ὀρχηθμοῖο,
πέπληγον δὲ χορὸν θεῖον ποσίν. αὐτὰρ Ὀδυσσεὺς

254. **κιών**: see on *ἰών* 142.

255. **οἰσέτω**: third pers. of *οἶσον*, an aor. imv. of the 'mixed' form. *οἴσων* 257 is future. — **κεῖται**: here hardly more than *ἐστί* or *τίθεται*. See on 277. — The command shows that the following song and dance are to be thought of not as originally planned by the king, but as devised on the spur of the moment to soothe and remove all unkind feelings. *Cf.* 105 f.

258. **αἰσυμνῆται**: *marshals*, "mindful of just allotment" (*αἶσα*, *μι-μνήσκω*). — **πάντες**: const. with *ἐννέα*, *in all, all told.*

259. **δήμιοι**: *men of the people, yeomen*, as distinguished from the nobles and their retainers. — **οἳ . . . ἕκαστα**: they must therefore have been active in the preceding contests also.

260. **ἀγῶνα**: here, as in 200, 238, of the space which the spectators enclose, the *arena, lists. They made an arena wide and good*, by forcing the audience back to the proper distance. *Cf.* *αὐτὰρ Ἀχιλλεὺς | αὐτοῦ λαὸν ἔρυκε καὶ ἵζανεν εὐρὺν ἀγῶνα* Ψ 257 f.

261. The first hemistich occurs also 62 = 471.

264. **χορόν**: here the dance itself, not the dancing-place as in 260. It is an acc. of effect. *They beat a dance.* G. 1055; H. 714. *Cf.* *θρασεῖ δ' ἐγκατακρούων ποδὶ τὰν . . . τιμάν, . . . ἱερὰν ὁσίοις μύσταις χορείαν* Aristoph. *Frogs* 330 ff. The dance seems to be thought of as accompanied by the song 266 ff. The bard played and sang at the same time. *Cf.* *τοῖσιν δ' ἐν μέσσοισι πάις φόρμιγγι λιγείῃ | ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ἄειδεν | λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἁμαρτῇ* (*stamping in unison*) | *μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες ἕποντο* Σ 569 ff., Pars pedibus plaudunt choreas et carmina dicunt Verg. *Aen.* vi. 644. Pausanias, describing the ornamentation of the throne of Apollo at Amyclae, says: *καὶ Φαιάκων χορός ἐστιν ἐπὶ τῷ θρόνῳ, καὶ ᾄδων ὁ Δημόδοκος* iii. 18, 11. It is probable, however, that the contents of the song were

μαρμαρυγὰς θηεῖτο ποδῶν, θαύμαζε δὲ θυμῷ.
  αὐτὰρ ὁ φορμίζων ἀνεβάλλετο καλὸν ἀείδειν
ἀμφ' Ἄρεος φιλότητος ἐυστεφάνου τ' Ἀφροδίτης,
ὡς τὰ πρῶτα μίγησαν ἐν Ἡφαίστοιο δόμοισιν
λάθρῃ, πολλὰ δ' ἔδωκε, λέχος δ' ᾔσχυνε καὶ εὐνὴν
Ἡφαίστοιο ἄνακτος. ἄφαρ δέ οἱ ἄγγελος ἦλθεν
Ἥλιος, ὅ σφ' ἐνόησε μιγαζομένους φιλότητι.
Ἥφαιστος δ' ὡς οὖν θυμαλγέα μῦθον ἄκουσεν,
βῆ ῥ' ἴμεν ἐς χαλκεῶνα κακὰ φρεσὶ βυσσοδομεύων,

not given in the earliest forms of the poem. It was distinctly a dance-song, and not at all like the hymn now given, at any rate in its form. This is a late composition, incorporated into the poem by a compiler or collector. The vocal service of the bard now assumes undue proportions. No pantomimic relation of dance to song is to be thought of.

Vs. **266–369.** *Song of the Loves of Ares and Aphrodite.*

266 = α 155 (ἤ τοι ὁ). — **φορμίζων**: *on his phorminx.*—**ἀνεβάλλετο**: *struck up;* the technical term for the brief instrumental prelude, which gave the musical mode and pitch for the following song. — **καλόν**: this form of the adv. occurs in Homer only with ἀείδειν.

267. ἀμφὶ φιλότητος: the gen. with this prep. occurs in Homer only here and in μάχεσθον | πίδακος (*spring*) ἀμφ' ὀλίγης Π 824 f. M. 184. — **ἐυστεφάνου**: the στεφάνη was a tall metal diadem, like that on the so-called Juno Ludovisi.

268 ff. ὡς: *how,* introducing the contents of ἀείδειν in the form of indir. discourse. With ἄφαρ δέ 270 the narrative assumes the direct form. —**Ἡφαίστοιο**: in Σ 382 f., Hephaestus has Charis to wife, not Aphrodite. This was one of the differences between *Iliad* and *Odyssey* urged by the Chorizontes. There is possibly a hint of affection between Ares and Aphrodite in Φ 416 f., where Aphrodite sides with Ares against Athene in the θεομαχία. In both poems it is a goddess of beauty and grace who is united with the god of the technical arts. The younger and more social poem married Love and Toil.

269. πολλὰ δ' ἔδωκε: *and he gave* (her) *many gifts;* the lover's presents. This seems the most probable interpretation of the phrase, which elsewhere closes the verse, and refers to suitors' gifts (ἔεδνα), Λ 243, or to ransom paid for a prisoner, Φ 42 (*cf.* πολλὰ δ' ἔδωκας of Priam, Ω 685), or to provisions for a voyage, η 264. — With the second hemistich, *cf.* that of η 347 (πόρσυνε).

271. Ἥλιος: this form occurs only here in Homer, for Ἠέλιος. — **ἐνόησε**: *cf.* Ἠελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει λ 109.

273. χαλκεῶνα: *smithy.* Homer

ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα, κόπτε δὲ δεσμοὺς
ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν.
αὐτὰρ ἐπεὶ δὴ τεῦξε δόλον κεχολωμένος Ἄρει,
βῆ ῥ' ἴμεν ἐς θάλαμον, ὅθι οἱ φίλα δέμνια κεῖτο·
ἀμφὶ δ' ἄρ' ἑρμῖσιν χέε δέσματα κύκλῳ ἁπάντῃ·
πολλὰ δὲ καὶ καθύπερθε μελαθρόφιν ἐξεκέχυντο,
ἠύτ' ἀράχνια λεπτά, τά γ' οὔ κέ τις οὐδὲ ἴδοιτο,
οὐδὲ θεῶν μακάρων· πέρι γὰρ δολόεντα τέτυκτο.
αὐτὰρ ἐπεὶ δὴ πάντα δόλον περὶ δέμνια χεῦεν,

puts this in the god's palace on Olympus Σ 148, 369 ff. It is later fancy which puts it amid volcanic fires. — With the second hemistich, *cf.* κακὰ βυσσοδομεύων ι 316, ρ 465 = 491 = υ 184, of Odysseus, and κακὰ δὲ φρεσὶ βυσσοδόμευον ρ 66, of the suitors.

274. With the first four feet, *cf.* θῆκεν ἐν κτλ. Σ 476. The last two feet close the verse also Σ 379. — **ἀκμοθέτῳ, ἄκμονα**: the repetition of the subst. in composition is like that in ἱστὸν δ' ἱστοδόκῃ πέλασαν Α 434. — **κόπτε δεσμούς**: *hammered out fetters.* For the acc., see on 264.

275 = Ν 37. — **μένοιεν**: the subj. is here left vague, *they;* either the fetters, or the criminals, better the latter. In Ν, the reference is clear and apt to Poseidon's shackled horses.

276. δόλον: *snare*, in the concrete, the δεσμοὶ τεχνήεντες of 296 f. So in 282. *Cf.* δόλος καὶ δεσμός *the ensnaring bond* 317, and ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἴδατα βάλλων μ 252. The word is applied to the wooden horse in 494.

277. The first hemistich occurs also ζ 15, Ξ 166. — **κεῖτο**: *lay*, where the Eng. would say 'stood.' So ρ 331 of a chair, Γ 327 of armor. See on 255.

278 f. ἑρμῖσιν: *bed-posts*, τοῖς ποσὶ τῆς κλίνης (Schol.). The word occurs once besides, in ἑρμῖν' ἀσκήσας ψ 198. It is connected with ἕρμα *support.* — **χέε**: figuratively, of the delicate and invisible meshes. So in the next verse, and in 282. — Pausanias (i. 20. 3) tells of a painting in one of the Dionysus temples at Athens, representing Dionysus conducting Hephaestus back to Olympus, and in explanation of the painting gives the (post-Homeric) legend ὡς Ἥρα ῥίψαι γενόμενον Ἥφαιστον, ὁ δέ οἱ μνησικακῶν πέμψαι δῶρον χρυσοῦν θρόνον ἀφανεῖς δεσμοὺς ἔχοντα· καὶ τὴν μὲν ἐπεί τε ἐκαθέζετο δεδέσθαι, wherefore Hephaestus had to be entreated back to free his mother.

279. μελαθρόφιν: *from the roof.* A Schol. takes the subst. more strictly as the *roof-beam*, or *ridge-pole.*

280 f. οὐδέ, οὐδέ: the first strengthens the general negation, *could even see;* the second has the force of ne . . . quidem.

εἴσατ' ἴμεν ἐς Λῆμνον, ἐυκτίμενον πτολίεθρον,
ἥ οἱ γαιάων πολὺ φιλτάτη ἐστὶν ἁπασέων.
οὐδ' ἀλαὸς σκοπιὴν εἶχε χρυσήνιος Ἄρης,
ὡς ἴδεν Ἥφαιστον κλυτοτέχνην νόσφι κιόντα·
βῆ δ' ἰέναι πρὸς δῶμα περικλυτοῦ Ἡφαίστοιο
ἰσχανόων φιλότητος ἐυστεφάνου Κυθερείης.
ἡ δὲ νέον παρὰ πατρὸς ἐρισθενέος Κρονίωνος
ἐρχομένη κατ' ἄρ' ἕζεθ'· ὁ δ' εἴσω δώματος ᾔειν,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν·
"δεῦρο, φίλη, λέκτρονδε· τραπείομεν εὐνηθέντες·
οὐ γὰρ ἔθ' Ἥφαιστος μεταδήμιος, ἀλλά που ἤδη

283. εἴσατο: best treated as aor. from εἶμι, *set out to go*, rather than from εἴδομαι, *pretended to go*. The phrase εἴσατ' ἴμεν is then a variation on βῆ ῥ' ἴμεν (277). — **Λῆμνον**: *cf.* κάππεσον ἐν Λήμνῳ . . . | ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα Α 593 f. As a volcanic isle, it was naturally sacred to Hephaestus, and its inhabitants were probably workers or dealers in iron. — The second hemistich occurs also γ 4, ω 377, and seven times in the *Iliad*. It implies that the island had a city of the same name. *Cf.* Λῆμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος Ξ 230.

285 = Κ 515 (ἀργυρότοξος Ἀπόλλων), Ν 10 (κρείων ἐνοσίχθων), Ξ 135 (κλυτὸς ἐννοσίγαιος). — **ἀλαός**: *blindly*; pred. adjective. *Cf.* 195, 302. — **χρυσήνιος**: lit. *wielding golden reins*, but here a general epithet of splendor, like χρυσόθρονος of Artemis ε 123. The horses of Ares are χρυσάμπυκες Ε 358. The grand epithet and the archaic formula of the *Iliad* are of course used here with comic effect. See on 308.

287. The first hemistich occurs also β 298, 394, the second ω 75.

288. ἰσχανόων: *bent on having* (ἔχω, ἴσχω, ἰσχάνω, ἰσχανάω). — The second hemistich occurs in the nom. σ 193.

289 f. νέον ἐρχομένη: *just come.* — **πατρὸς . . . Κρονίωνος**: this Homeric parentage of Aphrodite is later supplanted by the Hesiodic birth from the sea (*Theog.* 188 ff.). Dione is her mother, Ε 370 f. — The second hemistich occurs also Φ 184.

290. εἴσω: see on η 135.

291. *And then he clasped her hand, and spake a word, and called it out.* The whole verse occurs eleven times in Homer, the second hemistich over thirty times. See on ε 181.

292. τραπείομεν: for ταρπείομεν, subjv. of ἐτάρπην (τέρπομαι), with metathesis, and interchange of quantity. ἀντὶ τοῦ τερφθῶμεν (Schol.).

293 f. μεταδήμιος: *i.e.* μετὰ δήμου, *at home;* in this case, however, on Olympus. The epithet is naïvely anthropomorphic. — **πού**: *perhaps*, the doubt resting not on οἴχεται, but on Λῆμνον.

οἴχεται ἐς Λῆμνον μετὰ Σίντιας ἀγριοφώνους."
ὣς φάτο, τῇ δ' ἀσπαστὸν ἐείσατο κοιμηθῆναι.
τὼ δ' ἐς δέμνια βάντε κατέδραθον· ἀμφὶ δὲ δεσμοὶ
τεχνήεντες ἔχυντο πολύφρονος Ἡφαίστοιο,
οὐδέ τι κινῆσαι μελέων ἦν οὐδ' ἀναεῖραι·
καὶ τότε δὴ γίγνωσκον, ὅ τ' οὐκέτι φυκτὰ πέλοντο.
ἀγχίμολον δέ σφ' ἦλθε περικλυτὸς ἀμφιγυήεις,
αὖτις ὑποστρέψας πρὶν Λήμνου γαῖαν ἱκέσθαι·
Ἠέλιος γάρ οἱ σκοπιὴν ἔχεν εἶπέ τε μῦθον.
[βῆ δ' ἴμεναι πρὸς δῶμα φίλον τετιημένος ἦτορ·]
ἔστη δ' ἐν προθύροισι, χόλος δέ μιν ἄγριος ᾕρειν·

294. Σίντιας, ἀγριοφώνους: the primitive inhabitants of the island, originally Thracians acc. to ancient opinion. See on 283. Their name would imply that they surpassed their contemporaries even in marauding (σίνομαι); their epithet, that they were in a lower grade of civilization than that implied in βαρβαροφώνων B 867.

295 = η 343 (φάν, τῷ).

298. τὶ μελέων: *a limb.*—**ἦν**: equiv. to ἐξῆν.

299. The first hemistich occurs also μ 295, the second ξ 489 (νῦν δ' . . . πέλονται), Π 128 (καὶ . . . 'πέλωνται). —**ὅ τ'**: *i.e.* ὅτι τε *that*, as in 78.—**φυκτά**: *possibilities of escape.* The verbal adj. has assumed the force of a pred. substantive. *Cf.* οὐκέτ' ἀνεκτὰ (*possibilities of endurance*) πέλονται υ 223, and see on ε 359.

300. The first hemistich occurs also ο 57, υ 173, ω 99, 439, Ω 283, ο 95 (δέ οἱ); the second 349, 357, and six times in the *Iliad.* — **ἀμφιγυήεις**: *Ambidexter;* an epithet applied only to Hephaestus, *ambidextrous, strong in both arms*, and often serving as a proper name. *Cf.* 'Αργεϊφόντης of Hermes. As is often the case with deformed persons, some member or members are over-developed. The arms and hands of Hephaestus (γυῖα) more than made up for the deformity of his legs, and enabled him to be κλυτοτέχνης 286, κλυτοεργός 345. Ancient, and many modern commentators connect the epithet with γυιός *lame*, and translate *lame in both legs.*

301. The first hemistich occurs also Λ 567 (-φθείς), and 446 in the midst of the verse. The second hemistich takes Λήμνου in place of the πατρίδα of the formula ε 207.

302. εἶπέ τε μῦθον: *told the story;* an adaptation from the usual purpose of the formula, which is to introduce a speech directly, as in ε 338 *said a speech*, ξ 494, Η 277, Λ 647, Σ 391.

303 = β 298. The verse is not in the best Mss. here.

304. The first hemistich (ἔστη ἐνί) occurs also π 12, the second Δ 23 =

σμερδαλέον δ' ἐβόησε γέγωνέ τε πᾶσι θεοῖσιν·
"Ζεῦ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,
δεῦθ', ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδησθε,
ὡς ἐμὲ χωλὸν ἐόντα Διὸς θυγάτηρ Ἀφροδίτη
αἰὲν ἀτιμάζει, φιλέει δ' ἀΐδηλον Ἄρηα,
οὕνεχ' ὁ μὲν καλός τε καὶ ἀρτίπος, αὐτὰρ ἐγώ γε
ἠπεδανὸς γενόμην. ἀτὰρ οὔ τί μοι αἴτιος ἄλλος,
ἀλλὰ τοκῆε δύω, τὼ μὴ γείνασθαι ὄφελλον.
ἀλλ' ὄψεσθ', ἵνα τώ γε καθεύδετον ἐν φιλότητι
εἰς ἐμὰ δέμνια βάντες, ἐγὼ δ' ὁρόων ἀκάχημαι.
οὐ μέν σφεας ἔτ' ἔολπα μίνυνθά γε κειέμεν οὕτως

Θ 460. — **ἐν προθύροισι**: *in the doorway:* here of the θάλαμος, as is plain from 277, 325 ff. Elsewhere the subst. denotes the main entrance either to court-yard from street or to house from court-yard. See on η 4.

305. The first hemistich occurs also ω 537, Θ 92, of warriors shouting in battle.

306. See on ε 7.

307. γελαστὰ καὶ οὐκ ἐπιεικτά: *ridiculous and untoward things.* The οὐκ unites with its adj. to form one positive idea ('litotes').

308. The second hemistich designates the culprit by a high-sounding phrase of the *Iliad* (occurring there eight times). See on 285.

309. ἀΐδηλον: *destructive, wanton; cf.* πῦρ ἀΐδηλον Β 455. The epithet is also applied to Athene by Ares, E 880, to the faithless Melanthius by Eumaeus, χ 165, to the throng of suitors by Penelope, π 29.

310. ἀρτίπος: *i.e.* ἀρτίπους, *perfect-footed.* ἄρτιος τοὺς πόδας. The epithet is used once besides, of swift ἄτη I 505, who outstrips all her sisters, the λιταί. Ares is ὠκύτατος θεῶν 331. For the form, *cf.* ἀελλόπος Θ 409, of Iris.

311. ἠπεδανός: *slow;* a word of doubtful etymology, but in meaning plainly the opposite of ἀρτίπος. It is used once besides of the inefficient charioteer of Nestor Θ 104, once also of Hephaestus *Hom. Hy.* i. 316. — **αἴτιος**: *responsible. Cf.* οὔ νύ τ' ἀοιδοὶ | αἴτιοι *bards are not responsible* for the contents of their lays, ἀλλά ποθι Ζεὺς αἴτιος α 347 f.

312. τὼ . . . ὄφελλον: *they ought not to have produced me,* if they could not give me a better physique. The idiom of wish contrary to fact is here seen in an initial stage, as in ε 308. The neg. belongs with the infinitive. M. 358 *a.* — Hephaestus' fall from heaven (A 590 ff., Σ 395 ff.) was the result, not the cause, of his deformity, acc. to Homer.

313. ἵνα: *where.*

315. ἔτι μίνυνθά γε: *yet a little even.* — **κειέμεν**: *will wish to lie;* inf. of

καὶ μάλα περ φιλέοντε· τάχ᾽ οὐκ ἐθελήσετον ἄμφω
εὕδειν· ἀλλά σφωε δόλος καὶ δεσμὸς ἐρύξει,
εἰς ὅ κέ μοι μάλα πάντα πατὴρ ἀποδῷσιν ἔεδνα,
ὅσσα οἱ ἐγγυάλιξα κυνώπιδος εἵνεκα κούρης,
οὕνεκά οἱ καλὴ θυγάτηρ, ἀτὰρ οὐκ ἐχέθυμος."
ὣς ἔφαθ᾽, οἱ δ᾽ ἀγέροντο θεοὶ ποτὶ χαλκοβατὲς δῶ·
ἦλθε Ποσειδάων γαιήοχος, ἦλθ᾽ ἐριούνης
Ἑρμείας, ἦλθεν δὲ ἄναξ ἑκαέργος Ἀπόλλων.
θηλύτεραι δὲ θεαὶ μένον αἰδοῖ οἴκοι ἑκάστη.
ἔσταν δ᾽ ἐν προθύροισι θεοί, δωτῆρες ἑάων·

κείω, an Epic pres. with desiderative or future sense.

317. ἀλλά: *soon they will both have no wish to sleep*, nay rather to escape, *but etc.*

318. εἰς ὅ: *i.e.* εἰς ὅτε. — **μάλα πάντα**: *quite all.* — **ἔεδνα**: *suitor-gifts;* as always in Homer, with the single exception of α 277, where the word denotes wedding gifts from the bride's relations. See on ζ 159.

320. οὕνεκα κτλ.: the reason for 317 f., 319 being parenthetical.— **καλὴ ἀτὰρ οὐκ ἐχέθυμος**: *is fair but unchaste, i.e.* although fair is unchaste.— **ἐχέθυμος**: "mistress of her desires"; found only here in Homer. *Cf.* ε 126. The context seems to demand this unusual meaning for the ἔχω in composition (contrast ἐχέφρων δ 111), or else θυμός must be used in the sense of *discretion, judgment*, when the compound would mean *discreet,—fair but indiscreet.* The Schol. paraphrase in both ways, *οὐ κρατοῦσα τὴν ἐπιθυμίαν, οὐ λογισμὸν ἔχουσα.*

321. ποτὶ χαλκοβατὲς δῶ: the phrase is used in ν 4 of the palace of Alcinoüs, elsewhere in Homer only of the *bronze-silled palace* of Zeus, as in the hemistich Διὸς ποτὶ . . . δῶ A 426, Φ 438, 505, Ξ 173 (κατά). Sills and door-posts of the Homeric palace were of wood sheathed in bronze or other metal plates. See on η 83.

322 = Υ 34 (ἠδὲ . . . ἠδ᾽ . . .). — **γαιήοχος**: *earth-supporter*, since to one approaching the shore on shipboard the earth seems to rest on the water. —**ἐριούνης**: *very helpful.* This form of the epithet occurs besides only in Υ 34, the form ἐριούνιος only in the *Iliad* and *Hymns.*

323. The second hemistich occurs also Ο 253 = Φ 461; the name and epithet seven times besides in the *Iliad.* See on 285.

324. θηλύτεραι: used elsewhere only of γυναῖκες, as we speak of the '*gentler*' sex. The epithet originally distinguished sex. See on θῆλυς ἐέρση ε 467. The comp. form has here merely a contrasting force. See on ζ 133. — **αἰδοῖ**: *through shame.*

325. The first hemistich occurs also κ 220. See on 304. — **ἑάων**: *good*

ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν
τέχνας εἰσορόωσι πολύφρονος Ἡφαίστοιο.
ὧδε δέ τις εἴπεσκεν ἰδὼν ἐς πλησίον ἄλλον·
"οὐκ ἀρετᾷ κακὰ ἔργα· κιχάνει τοι βραδὺς ὠκύν,
ὡς καὶ νῦν Ἥφαιστος ἐὼν βραδὺς εἷλεν Ἄρηα
ὠκύτατόν περ ἐόντα θεῶν, οἳ Ὄλυμπον ἔχουσιν,
χωλὸς ἐών, τέχνῃσι· τὸ καὶ μοιχάγρι' ὀφέλλει."
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
Ἑρμῆν δὲ προσέειπεν ἄναξ Διὸς υἱὸς Ἀπόλλων·
"Ἑρμεία, Διὸς υἱέ, διάκτορε, δῶτορ ἑάων,
ἦ ῥά κεν ἐν δεσμοῖς ἐθέλοις κρατεροῖσι πιεσθεὶς
εὕδειν ἐν λέκτροισι παρὰ χρυσέῃ Ἀφροδίτῃ;"

things; metaplastic gen. pl. of ἐΰς, serving as substantive. *Cf.* 335, δώρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων Ω 528.

326 = Α 599, also a Hephaestus scene.

328 = κ 37, ν 167, σ 72, 400, φ 396, Β 271, Δ 81, Χ 372. The first hemistich occurs also with other complements.—**τίς**: *many a one,* representing public opinion in Homer, the modern 'people.'—**πλησίον**: *neighbor;* masc. adj. serving as substantive. In later Greek the neut. πλησίον is used in this sense, with or without the article. *Cf.* μηδ' ἔρα τῶν πλησίον Eur. *Hec.* 996; καὶ τίς ἐστίν μου πλησίον; *Luke* x. 29; καὶ ὀνειδίζουσι τοῖς πλησίον Lucian *Icarom.* 30.

329. 'Honesty is the best policy,' 'Achilles and the tortoise.'—**ἀρετᾷ**: third sing. indic. of ἀρετάω *thrive.* The verb occurs once besides in Homer, in ἀρετῶσι δὲ λαοὶ ὑπ' αὐτοῦ τ 114.

330. ὡς καὶ νῦν: applies the preceding proverbs to the present case. See on 176.

331. For the second hemistich, see on ζ 240.

332. τό: *therefore;* a metrical substitute for τῷ. So in τὸ καὶ κλαίουσα τέτηκα Γ 176, and five times besides in the *Iliad.*—**μοιχάγρια**: *adultery-forfeits;* found only here. *Cf.* ζωάγρια *life-forfeits* 462.

333. This formula of transition occurs sixteen times in the *Odyssey,* and eight times in the *Iliad.* It does not elsewhere answer to 328.

334 = Η 23 (τὴν πρότερος), 37 (τὴν δ' αὖτε), Υ 103 (τὸν δ' αὖτε). For the form Ἑρμῆν, see on ε 54.

335. The stately epithets comically introduce the roguish question, and the reply (339) has the same comic sanctity.—**δῶτορ ἑάων**: no special beneficence of Hermes need be alluded to. He is simply one of the δωτῆρες ἑάων 325.

337. χρυσέῃ: *golden;* of adornments. See on 285.

τὸν δ' ἠμείβετ' ἔπειτα διάκτορος Ἀργεϊφόντης·
"αἲ γὰρ τοῦτο γένοιτο, ἄναξ ἑκατηβόλ' Ἄπολλον·
δεσμοὶ μὲν τρὶς τόσσοι ἀπείρονες ἀμφὶς ἔχοιεν,
ὑμεῖς δ' εἰσορόῳτε θεοὶ πᾶσαί τε θέαιναι,
αὐτὰρ ἐγὼν εὕδοιμι παρὰ χρυσέῃ Ἀφροδίτῃ."
ὣς ἔφατ', ἐν δὲ γέλως ὦρτ' ἀθανάτοισι θεοῖσιν.
οὐδὲ Ποσειδάωνα γέλως ἔχε, λίσσετο δ' αἰεὶ
Ἥφαιστον κλυτοεργόν, ὅπως λύσειεν Ἄρηα.
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"λῦσον· ἐγὼ δέ τοι αὐτὸν ὑπίσχομαι, ὡς σὺ κελεύεις,
τίσειν αἴσιμα πάντα μετ' ἀθανάτοισι θεοῖσιν."
τὸν δ' αὖτε προσέειπε περικλυτὸς ἀμφιγυήεις·
"μή με, Ποσείδαον γαιήοχε, ταῦτα κέλευε·
δειλαί τοι δειλῶν γε καὶ ἐγγύαι ἐγγυάασθαι.
πῶς ἂν ἐγώ σε δέοιμι μετ' ἀθανάτοισι θεοῖσιν,
εἴ κεν Ἄρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας;"

338. The first hemistich introduces a reply over seventy times in Homer. The second is made up of two stock epithets. See on ε 43.

340 ff. **ἔχοιεν, εἰσορόῳτε, εὕδοιμι**: *may hold*, *may behold*, yet *may I sleep*. The first two opts. are concessive, as in η 314; the last is an opt. of wishing. — **ἀπείρονες**: *inextricably;* pred. adjective.

341. **θεοὶ . . . θέαιναι**: as in Θ 20. The full verse formula is seen in Θ 5 = Τ 101, where πάντες τε precedes θεοί. *Cf.* τοῖς θεοῖς εὔχομαι πᾶσι καὶ πάσαις Dem. *de Corona* 1. There is no sly emphasis here on πᾶσαι. The unit of composition is the hemistich.

343. **ἐν**: adv., *in their midst. Cf.* 326. The dat. is one of 'reference' merely.

344. **οὐδέ**: *but . . . not.* — **γέλως ἔχε**: see on η 289.

346. See on η 236.

347 f. **αὐτόν**: *that he himself, i.e.* of his own accord; subj. of τίσειν. — **ὑπίσχομαι**: *undertake, go surety,* equiv. to ἐγγυάω.

348. The second hemistich occurs also 352, λ 602, ν 128, Φ 500.

351. *Worthless are worthless people's sureties even, to accept as one's surety.* A worthless man's surety is from that very fact a suspicious character. The *rôle* is unworthy of Poseidon.

352. **πῶς . . . δέοιμι**: *how could I constrain thee? i.e.* how could I, an inferior deity, bring myself to hold thee liable for the debt of an absconding Ares?

τὸν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων·
"Ἥφαιστ', εἴ περ γάρ κεν Ἄρης χρεῖος ὑπαλύξας
οἴχηται φεύγων, αὐτός τοι ἐγὼ τάδε τίσω."
τὸν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις·
"οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι."
ὣς εἰπὼν δεσμὸν ἀνίει μένος Ἡφαίστοιο,
τὼ δ' ἐπεὶ ἐκ δεσμοῖο λύθεν κρατεροῦ περ ἐόντος,
αὐτίκ' ἀναΐξαντε ὁ μὲν Θρήκηνδε βεβήκειν,
ἡ δ' ἄρα Κύπρον ἵκανε φιλομμειδὴς Ἀφροδίτη,
ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυήεις,

354 = Θ 205 (τήν). Each hemistich is frequent.

355 f. εἴ περ γάρ κεν . . . οἴχηται φεύγων: *verily* (γάρ), *so surely as he runs off*, a much more 'vivid' supposition than that of 353.

357 = Σ 393, 462 (τήν).

358 = Ξ 212, Aphrodite to Here. — **οὐκ . . . ἔοικε**: *it is not possible, nay, it is not seemly*.

359. δεσμόν: the final syllable serves as long in the masc. caesura before a pause (§ 41 *a* (3)).

360. λύθεν: ἐλύθησαν.

361. Θρήκηνδε: this rude land of storms and warlike men is a fitting home for the god of war. Thence he sallies forth to battle with Φόβος, his son, Ν 299 ff. Both Hellenic and Italian culture fell victims to invasions from the North.

362. Κύπρον: hence her name Κύπρις. Her cultus on this island was originally Phoenician. — The second hemistich occurs besides only Γ 424, Δ 10, Ε 375, Ξ 211.

363 = Θ 48 (Γάργαρον). *Cf.* ἐς πηγάς, ὅθι τοι τέμενος κτλ. Ψ 148. — For the latest and only reliable account of this great Phoenician temple of Aphrodite, see *Jour. of Hell. Stud.* ix. pp. 193–215. Mr. Ernest Gardner there concludes: 'We are at least justified in supposing that the court surrounded by porticoes and approached by regular entrances contained both the sacred cone itself, and the altar, which, though in the open air, was never wet by rain.' The burning of incense on the altar is a prominent feature in the earliest references to Paphos. *Cf.* ἐς Κύπρον δ' ἐλθοῦσα θυώδεα νηὸν ἔδυνεν | ἐς Πάφον· ἔνθα δέ οἱ τέμενος βωμός τε θυώδης *Hom. Hy.* iii. 58 f.; ipsa Paphum sublimis abit, sedesque revisit | laeta suas, ubi templum illi, centumque Sabaeo | ture calent arae sertisque recentibus halant Verg. *Aen.* i. 415 ff. Herodotus speaks (i. 105) of a temple of Aphrodite at Ascalon, pillaged by the Scythians, as πάντων ἀρχαιότατον ἱρῶν, ὅσα ταύτης τῆς θεοῦ· καὶ γὰρ τὸ ἐν Κύπρῳ ἱρὸν ἐνθεῦτεν ἐγένετο, ὡς αὐτοὶ Κύπριοι λέγουσι.

ἔνθα δέ μιν χάριτες λοῦσαν καὶ χρῖσαν ἐλαίῳ
ἀμβρότῳ, οἷα θεοὺς ἐπενήνοθεν αἰὲν ἐόντας,
ἀμφὶ δὲ εἵματα ἕσσαν ἐπήρατα, θαῦμα ἰδέσθαι.
  ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ Ὀδυσσεὺς
τέρπετ' ἐνὶ φρεσὶν ᾗσιν ἀκούων ἠδὲ καὶ ἄλλοι
Φαίηκες δολιχήρετμοι, ναυσίκλυτοι ἄνδρες.
  Ἀλκίνοος δ' Ἅλιον καὶ Λαοδάμαντα κέλευσεν
μουνὰξ ὀρχήσασθαι, ἐπεί σφισιν οὔ τις ἔριζεν.
οἱ δ' ἐπεὶ οὖν σφαῖραν καλὴν μετὰ χερσὶν ἕλοντο,
πορφυρέην, τήν σφιν Πόλυβος ποίησε δαΐφρων,
τὴν ἕτερος ῥίπτασκε ποτὶ νέφεα σκιόεντα
ἰδνωθεὶς ὀπίσω, ὁ δ' ἀπὸ χθονὸς ὑψόσ' ἀερθεὶς
ῥηιδίως μεθέλεσκε, πάρος ποσὶν οὖδας ἱκέσθαι.
αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο,
ὠρχείσθην δὴ ἔπειτα ποτὶ χθονὶ πουλυβοτείρῃ

364. The second hemistich is part of the formula τὸν (τὴν, τοὺς) δ' ἐπεὶ οὖν δμωαὶ λοῦσαν κτλ. δ 49 = θ 454 = ρ 88 = Ω 587. — **χάριτες**: see on ζ 18.

365. **οἷα**: *as*, adv., requiring ἔλαιον to be supplied as subj. of the verb.— **ἐπενήνοθεν**: second pf. from ἐπ-εν-ἀνθέω, *flowers out upon, glistens on. Cf.* ψεδνὴ δ' ἐπενήνοθε λάχνη B 219, of the fuzzy head of Thersites.

366. For the first hemistich, *cf.* δ 253, ζ 228. The last two feet also are formulaic.

367 = 83, 521.

369. See on 191.

Vs. **370–384.** *The Ball-Dance.*

371. **ἔριζεν**: *could vie with.* See on 223.

373. The verse illustrates the Epic manner of enhancing the value of an implement by assigning it to some definite skilled artist of repute. This was no common ball. Its artist, however, is as mythical as the whole Phaeacian folk.

374 = λ 592 (τὰς δ' ἄνεμος). Here begins the apod. to ἐπεί 372. — **ῥίπτασκε**: *would toss.* For the form, an iterative impf. with α instead of ε, see G. 778; H. 493 a.

375. The first hemistich occurs also M 205 (of a serpent striking the eagle that bears him aloft in his talons), the second Υ 325 (ἀείρας). — **ὁ δέ**: equiv. to ἕτερος δέ.

376. **πάρος . . . ἱκέσθαι**: *ere he reached*, where Attic Greek would use πρίν. GMT. 656; H. 955 a.

377. **ἀν' ἰθύν**: *straight up*, ὑψόσε. A technical term for that part of the exhibition which consisted of the high throw and leaping catch.

378. The second hemistich, with ἐπί for ποτί, occurs also μ 191 and

ταρφέ' ἀμειβομένω· κοῦροι δ' ἐπελήκεον ἄλλοι
ἑστεῶτες κατ' ἀγῶνα, πολὺς δ' ὑπὸ κόμπος ὀρώρειν.
δὴ τότ' ἄρ' Ἀλκίνοον προσεφώνεε δῖος Ὀδυσσεύς·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
ἠμὲν ἀπείλησας βητάρμονας εἶναι ἀρίστους,
ἠδ' ἄρ' ἑτοῖμα τέτυκτο· σέβας μ' ἔχει εἰσορόωντα."
ὣς φάτο, γήθησεν δ' ἱερὸν μένος Ἀλκινόοιο,
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
"κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες.
ὁ ξεῖνος μάλα μοι δοκέει πεπνυμένος εἶναι·
ἀλλ' ἄγε οἱ δῶμεν ξεινήιον, ὡς ἐπιεικές.
δώδεκα γὰρ κατὰ δῆμον ἀριπρεπέες βασιλῆες

five times in the *Iliad*. Some more pointed and special contrast with ἀπὸ χθονός 375 may be secured by ποτί.

379. ταρφέ' ἀμειβομένω: *with rapid exchanges*, of motions and of the ball. Such a combination of rhythmic motion and ball-throwing was the pastime of Nausicaa and her maidens ζ 100 f. — **ἐπελήκεον**: *responded thereto*, marking with feet or hands the tempo of the dancers. The compound is used only here. The Schol. paraphrase with ἐπεκρότουν.

380. ὑπό: *therefrom*; in consequence of the dancing and its accompaniment of stamping or clapping.

382 = 401, ι 2, λ 355, 378, ν 38. — **ἀριδείκετε λαῶν**: *highly favored of men*.

383 f. ἠμὲν . . . ἠδέ: correlation, *both . . . and*, where the Eng. subordinates, *as . . . so*. — **ἀπείλησας**: *thou didst boast*: *cf.* 250 ff.

384. ἠδὲ . . . τέτυκτο: *and lo! it was actually so*. *Cf.* ἦ δὴ ταῦτά γ' ἑτοῖμα τετεύχαται Ξ 53. — The second hemistich is a fixed formula of surprise at something seen, occurring γ 123, δ 75 = 142 (-ωσαν), ζ 161. The expression of surprise at something said is ἄγη μ' ἔχει γ 227, Φ 221.

Vs. **385–415.** *Presents are ordered for Odysseus, and Euryalus makes amends.*

385. For the first hemistich, see on η 329; for the second, on η 167.

386 f. = 96 f.

388 = σ 125 (Ἀμφίνομ' ἦ . . . δοκέεις). The 'great discretion' of Odysseus consists in admitting the claims of his host.

389. *Cf.* ἀλλ' ἄγε δή οἱ δῶμεν ἀέθλιον κτλ. Ψ 537. The first hemistich occurs also ν 13.

390. γάρ: *since*, through the original meaning *surely*, preparing the way for the principal thought 392 f., by giving a reason for it in advance. — **βασιλῆες**: *princes*; here used as an equiv. of γέροντες, although it is a

ἀρχοὶ κραίνουσι, τρισκαιδέκατος δ᾽ ἐγὼ αὐτός·
τῶν οἱ ἕκαστος φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα
καὶ χρυσοῖο τάλαντον ἐνείκατε τιμήεντος.
αἶψα δὲ πάντα φέρωμεν ἀολλέα, ὄφρ᾽ ἐνὶ χερσὶν
ξεῖνος ἔχων ἐπὶ δόρπον ἴῃ χαίρων ἐνὶ θυμῷ.
Εὐρύαλος δέ ἑ αὐτὸν ἀρεσσάσθω ἐπέεσσιν
καὶ δώρῳ, ἐπεὶ οὔ τι ἔπος κατὰ μοῖραν ἔειπεν."
ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐπῄνεον ἠδὲ κέλευον,
δῶρα δ᾽ ἄρ᾽ οἰσέμεναι πρόεσαν κήρυκα ἕκαστος.
τὸν δ᾽ αὖτ᾽ Εὐρύαλος ἀπαμείβετο φώνησέν τε·
"Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,

term of somewhat narrower content. The number here given (*δώδεκα*) is not constant, but ideal. Seven *δημογέροντες* are mentioned as forming a council for Priam Γ 146 ff., and Agamemnon summons to a council seven *γέροντας ἀριστῆας Παναχαιῶν* B 404.

391. **ἀρχοί**: *as leaders;* pred. apposition.—**κραίνουσι**: *bear sway;* used absolutely.

392 f. **τῶν οἱ ἕκαστος . . . ἐνείκατε**: *of these do ye each bring. Cf. τῶν πάντων οἱ ἕκαστος ὄιν δώσουσι μέλαιναν* K 215. In both cases the distributive pron. is in appos. with the subj. of a pl. verb following, but in the present case the dem. *τῶν* makes the connection with a subj. of the second pers. a harsh one.—**φᾶρος . . . χιτῶνα**: as in 425. *Cf. τὴν μὲν φᾶρος ἔχουσαν ἐυπλυνὲς κτλ.* ν 67, *φᾶρος μέν οἱ πρῶτον ἐυπλυνὲς κτλ.* π 173. In all these cases the second hemistich is constant. For the garment designated by *φᾶρος*, see on 84, ε 230.

393. **τάλαντον**: the Homeric talent, an ingot of metal, was prob. about equiv. to the Babylonian weight called 'shekel,' double the weight of the later daric, and closely corresponding therefore to the American 'eagle' in amount of gold, though many times superior to it in purchasing power. Homer mentions only bullion, not coined money.

394. **ἀολλέα**: *together;* pred. adj. of result, equiv. to an adv., like *ὁμοῦ* in *τιθήμεναι ὀστέ᾽ ὁμοῦ* Ψ 83 f.—**ἐνὶ χερσίν**: *in hand, i.e. under control.*

395. *Cf. δῶρον ἔχων ἐπὶ νῆα κίῃς, χαίρων ἐνὶ θυμῷ* α 311.

396. **ἑ αὐτόν**: *him* (*τὸν ξεῖνον* 402) *in person, i.e.* by a personal address, besides a present.

398. See on η 226.

399 = σ 291, of the suitors, who send after gifts for Penelope. The use of the verse here would imply that besides the royal herald Pontonoüs (η 179, θ 261), each *βασιλεύς* also had his own herald.

400. *Cf.* 158.

τοιγὰρ ἐγὼ τὸν ξεῖνον ἀρέσσομαι, ὡς σὺ κελεύεις.
δώσω οἱ τόδ' ἄορ παγχάλκεον, ᾧ ἔπι κώπη
ἀργυρέη, κολεὸν δὲ νεοπρίστου ἐλέφαντος
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιον ἔσται."
ὣς εἰπὼν ἐν χερσὶ τίθει ξίφος ἀργυρόηλον
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
"χαῖρε, πάτερ ὦ ξεῖνε. ἔπος δ' εἴ πέρ τι βέβακται
δεινόν, ἄφαρ τὸ φέροιεν ἀναρπάξασαι ἄελλαι.
σοὶ δὲ θεοὶ ἄλοχόν τ' ἰδέειν καὶ πατρίδ' ἱκέσθαι
δοῖεν, ἐπεὶ δὴ δηθὰ φίλων ἄπο πήματα πάσχεις."
τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"καὶ σύ, φίλος, μάλα χαῖρε, θεοὶ δέ τοι ὄλβια δοῖεν.
μηδέ τί τοι ξίφεός γε ποθὴ μετόπισθε γένοιτο

402. τοιγάρ: *well then.* — **ἀρέσσομαι**: from *ἀρέσκω*, *I will appease.*

403 ff. *Cf.* δώσω οἱ θώρηκα, τὸν Ἀστεροπαῖον ἀπηύρων, | χάλκεον, ᾧ πέρι χεῦμα φαεινοῦ κασσιτέροιο | ἀμφιδεδίνηται· πολέος κτλ. Ψ 560 ff. — **ἄορ**: such a gift recognizes the noble rank of Odysseus. See on 161.

404. ἀργυρέη: *silvered*, *i.e.* ἀργυρόηλος (406), studded with ornamental silver nails. *Cf.* ἐπ' ἀργυρέῃ κώπῃ A 219. — **ἐλέφαντος**: *of ivory.* This was prob. an article of Phoenician commerce. No distinctive mention of the elephant is made in Homer. The animal was first introduced into Europe after the conquests of Alexander. — πριστοῦ ἐλέφαντος occurs as verse-close σ 196, τ 564.

405 = Ψ 562. — **ἀμφιδεδίνηται**: *encloses*, by a somewhat forced adaptation here to the scabbard. The word seems more appropriately used in Ψ, of an ornamental strip of tin upon a cuirass.

406. The last two words are of course the movable element in the formula, which occurs also γ 51, ο 120. The formula is also completed with ὁ δὲ δέξατο χαίρων ο 130.

408. βέβακται: from *βάζω* *to utter.*

409. δεινόν: *that injures.* — **φέροιεν ἀναρπάξασαι**: *snatch and sweep away;* here a formula for utter disappearance, in a figurative sense. The same phraseology is used of Agamemnon driven out of his course by storms δ 515 f.

411 = η 152 (θᾶσσον, πάσχω).

413. μάλα χαῖρε: *fare thee right well!* *Cf.* the Eng. 'all hail!' — **θεοὶ . . . δοῖεν**: see on η 148.

414. ξίφεος ποθή: *desire for the sword*, *i.e.* a desire to recall the gift, owing to its great value. The sense of this might grow upon the impulsive giver after parting with his gift.

τούτου, ὃ δή μοι δῶκας ἀρεσσάμενος ἐπέεσσιν."
  ἦ ῥα καὶ ἀμφ' ὤμοισι θέτο ξίφος ἀργυρόηλον.
δύσετό τ' ἠέλιος καὶ τῷ κλυτὰ δῶρα παρῆεν.
καὶ τά γ' ἐς 'Αλκινόοιο φέρον κήρυκες ἀγαυοί·
δεξάμενοι δ' ἄρα παῖδες ἀμύμονος 'Αλκινόοιο
μητρὶ παρ' αἰδοίῃ ἔθεσαν περικαλλέα δῶρα.
τοῖσιν δ' ἡγεμόνευ' ἱερὸν μένος 'Αλκινόοιο,
ἐλθόντες δὲ καθῖζον ἐν ὑψηλοῖσι θρόνοισιν.
δή ῥα τότ' 'Αρήτην προσέφη μένος 'Αλκινόοιο·
"δεῦρο, γύναι, φέρε χηλὸν ἀριπρεπέ', ἥ τις ἀρίστη·
ἐν δ' αὐτὴ θὲς φᾶρος ἐϋπλυνὲς ἠδὲ χιτῶνα,
ἀμφὶ δέ οἱ πυρὶ χαλκὸν ἰήνατε, θέρμετε δ' ὕδωρ,
ὄφρα λοεσσάμενός τε ἰδών τ' εὖ κείμενα πάντα
δῶρα, τά οἱ Φαίηκες ἀμύμονες ἐνθάδ' ἔνεικαν,

415. The verse-close echoes that of 396.

Vs. **416–432.** *Hosts and guest return to the palace with the presents, to which Arete adds.*

416. The first hemistich occurs also ψ 366, ρ 197 = σ 108. *Cf.* the stock verse of the *Iliad*, ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον B 45, *etc.*

417. For the first hemistich, see on ζ 321.

418. ἀγαυοί: *august.* The epithet lifts the herald distinctly out of the serving class. See on σκηπτοῦχοι 41.

419. So the sons of the family serve as porters in η 4 ff.

420. μητρὶ παρά: *i.e.* at her official post near the hearth, ζ 305.

421 = 4. — **τοῖσιν**: the pron. here refers to the twelve princes.

422. *Cf.* 6.

424. ἥ τις ἀρίστη: *the very best thou hast.* This stock verse-close is here almost redundant after ἀριπρεπέα. It adds to the thought elsewhere, α 280, β 294, π 348, κ 522 = λ 30, P 62.

425. αὐτή: *thyself*, as the Phaeacian princes had contributed each his gift. *Cf.* 392.

426. ἀμφὶ πυρί: *about the fire*, the legs of the cauldron (χαλκόν = τρίποδα 435) enclosing it. *Cf.* 434. — **ἰήνατε, θέρμετε**: the address now includes the servants of Arete.

427. εὖ κείμενα πάντα: *all his lot well ordered.* The phrase is rather unnecessarily restricted by the following verse to the packing of the presents (439). It might properly include all the preparations for his return.

428. *Cf.* δῶρ' ὅσα Φαιήκων βουληφόροι ἔνθαδ' ἔνεικαν ν 12.

δαιτί τε τέρπηται καὶ ἀοιδῆς ὕμνον ἀκούων.
καί οἱ ἐγὼ τόδ' ἄλεισον ἐμὸν περικαλλὲς ὀπάσσω,
χρύσεον, ὄφρ' ἐμέθεν μεμνημένος ἤματα πάντα
σπένδῃ ἐνὶ μεγάρῳ Διί τ' ἄλλοισίν τε θεοῖσιν."
ὣς ἔφατ', Ἀρήτη δὲ μετὰ δμῳῇσιν ἔειπεν
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν ὅττι τάχιστα.
αἱ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ,
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἑλοῦσαι.
γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ·
τόφρα δ' ἄρ' Ἀρήτη ξείνῳ περικαλλέα χηλὸν
ἐξέφερεν θαλάμοιο, τίθει δ' ἐνὶ κάλλιμα δῶρα,
ἐσθῆτα χρυσόν τε, τά οἱ Φαίηκες ἔδωκαν·
ἐν δ' αὐτὴ φᾶρος θῆκεν καλόν τε χιτῶνα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"αὐτὸς νῦν ἴδε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλον,

429. **ὕμνον**: *strain;* only here in Homer, but once with the same meaning *Hom. Hy.* ii. 451 τῇσι χοροί τε μέλουσι καὶ ἀγλαὸς ὕμνος ἀοιδῆς. — **ἀκούων**: parallel with δαιτί in its causal relation to τέρπηται. *Cf.* 368.

430–432. *Cf.* δώσω καλὸν ἄλεισον, ἵνα σπένδῃσθα θεοῖσιν | ἀθανάτοις, ἐμέθεν μεμνημένος ἤματα πάντα δ 591 f. — **ἄλεισον**: *chalice;* an elaborate δέπας.

431 f. **μεμνημένος σπένδῃ**: *may remember me when he pours.*

Vs. 433-468. *Odysseus bathes, then joins the feasters, after bidding Nausicaa farewell.*

433 f. **ἔειπεν**: *gave orders* must be the meaning here. In the formulaic verse-close it is elsewhere followed by the actual address, as at π 336, where this second hemistich recurs. Possibly στῆσαι may be treated as an imperative.

434 = Σ 344 (ὄφρα τάχιστα), Χ 443 (ὄφρα πέλοιτο), Ψ 40 (εἰ πεπίθοιεν).

435 ff. = Σ 346 ff. (οἱ δὲ . . . ἑλόντες).

435. **λοετροχόον**: *bath-pouring.* — **κηλέῳ**: *glowing;* disyllabic by synizesis, and always thus at the verse-close (except Θ 217 before the bucolic diaeresis) ι 328, Θ 235, Χ 374, 512.

436. **δαῖον ἑλοῦσαι**: *took and burned.*

437. **ἄμφεπε**: *played about, enveloped.*

439. **θαλάμοιο**: *store-room,* as in β 337. See on η 7.

440 = ο 207 (Μενέλαος ἔδωκε).

443. **ἴδε**: *see to.* In responsion to it, stands ἐπήρτυε *fitted on* 447. — **δεσμόν**: *fastening,* as in 447. Plutarch uses the word of the Gordian knot, *Alex.* xviii. — **ἴηλον**: from ἰάλλω.

μή τίς τοι καθ' ὁδὸν δηλήσεται, ὁππότ' ἂν αὖτε
εὕδῃσθα γλυκὺν ὕπνον ἰὼν ἐν νηὶ μελαίνῃ."
αὐτὰρ ἐπεὶ τό γ' ἄκουσε πολύτλας δῖος Ὀδυσσεύς,
αὐτίκ' ἐπήρτυε πῶμα, θοῶς δ' ἐπὶ δεσμὸν ἴηλεν
ποικίλον, ὅν ποτέ μιν δέδαε φρεσὶ πότνια Κίρκη.
αὐτόδιον δ' ἄρα μιν ταμίη λούσασθαι ἀνώγειν
ἔς ῥ' ἀσάμινθον βάνθ'· ὁ δ' ἄρ' ἀσπασίως ἴδε θυμῷ
θερμὰ λοέτρ', ἐπεὶ οὔ τι κομιζόμενός γε θάμιζεν,
ἐπεὶ δὴ λίπε δῶμα Καλυψοῦς ἠυκόμοιο.
τόφρα δέ οἱ κομιδή γε θεῷ ὣς ἔμπεδος ἦεν.
τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν χλαῖναν καλὴν βάλον ἠδὲ χιτῶνα,
ἔκ ῥ' ἀσαμίνθου βὰς ἄνδρας μέτα οἰνοποτῆρας
ἤιε· Ναυσικάα δὲ θεῶν ἄπο κάλλος ἔχουσα
στῆ ῥα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο,

444. αὖτε: *in due course* of events, *by and by*. No repetition need be here implied, but merely a contrast of future with present.

445. *Cf.* η 318.

446. See on η 167.

448. ποικίλον: *complicated, intricate.* — **δέδαε φρεσί**: *cleverly taught.* Such a marvelous knot must be matter of tradition, and its superiority must be established by assigning it to a divine source. *Cf.* ζ 233, and see on θ 373.

449. αὐτόδιον: *right away;* equiv. to ἐξ αὐτῆς τῆς ὁδοῦ.

450. The first hemistich has pl. forms in δ 48 = ρ 87 = Κ 576. *Cf.* ἔκ ῥ' ἀσαμίνθου βῆ γ 468 = ψ 163, and 456. For a Homeric bath-room and bath-tub, see Schuchhardt, *Schliemann's Excavations*, p. 111 f.

451. θερμὰ λοετρά: see on 249. — **οὔ τι . . . θάμιζεν**: *not at all often was he cared for.* *Cf.* 232 f., ζ 220. Again the partic. holds for us the main idea.

452. ἐπεὶ δὴ λίπε: *when once he had left.* For the quantity of the first syllable (ἐπϝει), see § 41 *q*.

453. τόφρα: *so long* as he remained with Calypso. — **ἔμπεδος**: see on 30.

454. See on 364.

455 = κ 365 (μὲ . . . βάλεν).

456. μετά: *to join.* — **οἰνοποτῆρας**: *cf.* 470.

457. For the second hemistich, *cf.* ζ 18.

458 = α 333. — **τέγεος**: *chamber;* here the μέγαρον. The word prop. means any roofed space. In κ 559 = λ 64 it means the roof itself.

θαύμαζεν δ' Ὀδυσῆα ἐν ὀφθαλμοῖσιν ὁρῶσα,
καί μιν φωνήσασ' ἔπεα πτερόεντα προσηύδα·
"χαῖρε, ξεῖν', ἵνα καί ποτ' ἐὼν ἐν πατρίδι γαίῃ
μνήσῃ ἐμεῦ, — ὅτι μοι πρώτῃ ζωάγρι' ὀφέλλεις."
  τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
"Ναυσικάα θύγατερ μεγαλήτορος Ἀλκινόοιο,
οὕτω νῦν Ζεὺς θείη, ἐρίγδουπος πόσις Ἥρης,
οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι·
τῷ κέν τοι καὶ κεῖθι θεῷ ὣς εὐχετοῴμην
αἰεὶ ἤματα πάντα· σὺ γάρ μ' ἐβιώσαο, κούρη."
  ἦ ῥα καὶ ἐς θρόνον ἷζε παρ' Ἀλκίνοον βασιλῆα·
οἱ δ' ἤδη μοίρας τε νέμον κερόωντό τε οἶνον.
κῆρυξ δ' ἐγγύθεν ἦλθεν ἄγων ἐρίηρον ἀοιδόν,
Δημόδοκον λαοῖσι τετιμένον· εἷσε δ' ἄρ' αὐτὸν
μέσσῳ δαιτυμόνων, πρὸς κίονα μακρὸν ἐρείσας.

459. **ἐν ὀφθαλμοῖσιν**: *before her eyes*; only slightly different from the simple ὀφθαλμοῖσι.

461. **χαῖρε . . . ἵνα** κτλ.: a parallel imv. is subordinated to the form of a final clause; *fare thee well and think of me* becomes *fare thee well that thou mayest think of me.*

462. **ὅτι**: *because*, introducing a reason for her addressing him thus. — **πρώτῃ**: see on ζ 175. — **ζωάγρια**: *life-forfeits*, *i.e.* the reward for saving a life as good as lost. So Hephaestus, who owes his life to Thetis, says τῷ με μάλα χρεὼ | πάντα Θέτι καλλιπλοκάμῳ ζωάγρια τίνειν Σ 406 f.

464 = ζ 17, 213.

465 = ο 180. — **οὕτω**: the reference here must be to the assumption of Nausicaa in ἐὼν . . . γαίῃ, and this is made clearer by the explanatory verse following. The reference is clearer in ο 180, and needs no assistance.

466 = γ 233, ε 220.

467 = ο 181, Telemachus to Helen. — **τῷ**: *in that case.* — **θεῷ ὣς εὐχετοῴμην**: *i.e.* "I shall deify thee," an eloquent advance upon Nausicaa's μνήσῃ ἐμεῦ. More is meant than by the similar phrases in η 11, 71. *Cf.* ἐπέφνομεν Ἕκτορα δῖον, | ᾧ Τρῶες κατὰ ἄστυ θεῷ ὣς εὐχετόωντο X 393 f.

Vs. 469–520: *Second Banquet. The minstrel sings of the Sacking of Ilios, from the episode of the Wooden Horse.*

471 = 62.

472. The first four feet occur also ν 28 (nom.). The proper name is here followed by a phrase giving its etymological meaning. See on 44.

473 = 66, where it more appropriately follows θρόνον. But *cf.* ζ 307.

δὴ τότε κήρυκα προσέφη πολύμητις Ὀδυσσεὺς
νώτου ἀποπροταμών, ἐπὶ δὲ πλεῖον ἐλέλειπτο,
ἀργιόδοντος ὑός, θαλερὴ δ' ἦν ἀμφὶς ἀλοιφή·
"κῆρυξ, τῆ δή, τοῦτο πόρε κρέας, ὄφρα φάγῃσιν,
Δημοδόκῳ· καί μιν προσπτύξομαι ἀχνύμενός περ·
πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ
τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς, οὕνεκ' ἄρα σφέας
οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῦλον ἀοιδῶν."
ὣς ἄρ' ἔφη, κῆρυξ δὲ φέρων ἐν χερσὶν ἔθηκεν
ἥρῳ Δημοδόκῳ· ὁ δ' ἐδέξατο, χαῖρε δὲ θυμῷ.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
δὴ τότε Δημόδοκον προσέφη πολύμητις Ὀδυσσεύς·
"Δημόδοκ', ἔξοχα δή σε βροτῶν αἰνίζομ' ἁπάντων.
ἢ σέ γε μοῦσ' ἐδίδαξε, Διὸς πάϊς, ἢ σέ γ' Ἀπόλλων·

475. **νώτου**: *from the chine*, which had been given to Odysseus as a mark of special honor. — **ἐπί**: *thereon;* adv. The whole phrase is meant to magnify the excellent size of the chine, not the prudence of Odysseus.

476. The first hemistich occurs also ξ 423, 438, Κ 264.

477. **τῆ δή**: *here now!* See on ε 346.

478. **προσπτύξομαι**: *I will salute him* therewith.

479. **πᾶσι**: *in the eyes of all;* dat. of reference.

481. **οἴμας**: *lays*, of larger extent, from which distinct episodes might be sung in cantos. See on 74. Phemius says *αὐτοδίδακτος δ' εἰμί, θεὸς δέ μοι ἐν φρεσὶν οἴμας | παντοίας ἐνέφυσεν* χ 347 f. — **ἐδίδαξε, φίλησε**: gnomic aorists.

483. The second hemistich occurs also ξ 113. A briefer formula is given on 406.

487. *Cf.* *Ὀθρυονεῦ, περὶ δή . . . ἁπάντων* Ν 374. — **αἰνίζομαι**: *praise;* poetic dep. form of *αἰνέω*, found only in these two passages.

488. **σέ γε, σέ γε**: the emphasis and repetition make this equiv. to *σὲ τὸν τοιόνδε ἐόντα*, in strong compliment. "Only a deity could have produced such a singer as thou art." — **ἢ Ἀπόλλων**: here the god is evidently conceived as inspiring song. He is also, even in Homer, associated with the *φόρμιγξ* and the Muses (Α 603 f.). This is a totally different conception from that of a wrathful sun-god in Α 43–67. But the progression is a natural one from god of light to god of prophecy, and thence, since orac-

λίην γὰρ κατὰ κόσμον Ἀχαιῶν οἶτον ἀείδεις,
ὅσσ' ἔρξαν τ' ἔπαθόν τε καὶ ὅσσ' ἐμόγησαν Ἀχαιοί,
ὥς τέ που ἢ αὐτὸς παρεὼν ἢ ἄλλου ἀκούσας.
ἀλλ' ἄγε δὴ μετάβηθι καὶ ἵππου κόσμον ἄεισον
δουρατέου, τὸν Ἐπειὸς ἐποίησεν σὺν Ἀθήνῃ,
ὅν ποτ' ἐς ἀκρόπολιν δόλον ἤγαγε δῖος Ὀδυσσεὺς
ἀνδρῶν ἐμπλήσας, οἵ ῥ' Ἴλιον ἐξαλάπαξαν.
αἴ κεν δή μοι ταῦτα κατὰ μοῖραν καταλέξῃς,
αὐτίκα καὶ πᾶσιν μυθήσομαι ἀνθρώποισιν,

ular utterances were often metrical, to god of poetry and music.

489. Ἀχαιῶν οἶτον: *the lot of the Achaeans.* The phrase applied to νόστον Ἀχαιῶν in α 350 (*cf.* 326), is here made to include the bard's νεῖκος Ὀδυσσέως καὶ Ἀχιλῆος 75. It must therefore be a general phrase for the whole Trojan lay (οἴμη), as the following verse also implies.

490. The verse serves as a comment on Ἀχαιῶν οἶτον.

491. ὥς τέ που: *as though perhaps.* A partic. follows ὥς τε also in ὥς τε κτάμεναι μενεαίνων κ 295 = 322. — **παρεών**: partic. of the imperfect. G. 1289; H. 856 a. — **ἄλλου**: *sc.* παρεόντος.

492. μετάβηθι: *pass on, change thy theme.* sing another episode from the great Trojan οἴμη. — **ἵππου κόσμον**: *arrangement of the horse;* not merely its construction, but the whole stratagem.

493. δουρατέου: *the wooden one*, the one made out of δόρατα. *Cf.* trabibus contextus acernis | staret equus Verg. *Aen.* ii. 112 f., ἵππῳ ἔνι ξεστῷ δ 272, ἵππος ὁ καλούμενος δούριος Paus. i. 23, 8. — **Ἐπειός**: *cf.* et ipse doli fabricator Epeos Verg. *Aen.* ii. 264, καὶ Ἐπειὸς κατ' Ἀθηνᾶς προαίρεσιν τὸν δούρειον ἵππον κατασκευάζει Proclus *Epit.*, αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειός, | Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντα τέταλτο (*had been committed*) λ 523 f. — **Ἀθήνῃ**: as patroness of all handicrafts and accomplishments. *Cf.* ζ 233 f.

494. ἀκρόπολιν: the compound occurs only here and 504 in Homer; elsewhere ἄκρη πόλις, as in ἐλθόντ' ἐξ ἄκρης πόλιος Z 257. — **δόλον**: *as a snare;* pred. accusative. See on 276. — **ἤγαγε**: that is, Odysseus induced the Trojans to do it, by means of the lying Sinon. *Cf.* Verg. *Aen.* ii. 57–198, λ 523 f. (cited above).

495. ἀνδρῶν ἐμπλήσας: *cf.* (machina) feta armis Verg. *Aen.* ii. 238. In the bronze figure of the 'wooden horse' which stood on the Athenian Acropolis, four Greeks were represented as peeping forth from the belly (Paus. i. 23, 8).

496. ταῦτα . . . καταλέξῃς: as in γ 331, where, however, the phrase is more appropriately used of prose narrative. So καταλέγω is used of the prose narrative of Odysseus, λ 368, 370.

ὥς ἄρα τοι πρόφρων θεὸς ὤπασε θέσπιν ἀοιδήν."
ὣς φάθ', ὁ δ' ὁρμηθεὶς θεοῦ ἤρχετο, φαῖνε δ' ἀοιδήν,
ἔνθεν ἑλών, ὡς οἱ μὲν ἐυσσέλμων ἐπὶ νηῶν
βάντες ἀπέπλειον, πῦρ ἐν κλισίῃσι βαλόντες,
Ἀργεῖοι, τοὶ δ' ἤδη ἀγακλυτὸν ἀμφ' Ὀδυσῆα
εἵατ' ἐνὶ Τρώων ἀγορῇ κεκαλυμμένοι ἵππῳ·
αὐτοὶ γάρ μιν Τρῶες ἐς ἀκρόπολιν ἐρύσαντο.
ὣς ὁ μὲν ἑστήκει, τοὶ δ' ἄκριτα πόλλ' ἀγόρευον
ἥμενοι ἀμφ' αὐτόν· τρίχα δέ σφισιν ἥνδανε βουλή,
ἠὲ διαπλῆξαι κοῖλον δόρυ νηλέι χαλκῷ,
ἢ κατὰ πετράων βαλέειν ἐρύσαντας ἐπ' ἄκρης,

498. **πρόφρων**: *generously.* The adj. always has this pred. relation in Homer, and the force of an adverb. —**ὤπασε**: *bestowed;* a poet. equiv. of ἔδωκεν.

499. **ὁρμηθεὶς θεοῦ**: *impelled of god* (ablatival gen.), and therefore θέσπιν ἀοιδήν 498.—**φαῖνε**: *put forth, uttered.*

500. **ἔνθεν ἑλὼν ὡς**: *taking up the tale at that point when* (lit. *how*). The bard did not give the whole episode, but began at a point of special and familiar interest, the point fixed in 505, and explained in abridged detail by 500–504. *Cf.* ἀμόθεν γε *from any point soever* α 10. Acc. to the epitome of Proclus, this point was the beginning of the Ἰλίου Πέρσις, ὡς τὰ περὶ τὸν ἵππον οἱ Τρῶες ὑπόπτως ἔχοντες περιστάντες βουλεύονται ὅ τι χρὴ ποιεῖν. The action in 500–504 closed the Ἰλιὰς Μικρά.

501. **ἀπέπλειον**: *were sailing off,* ostensibly back to Greece, but really to Tenedos. *Cf.* nos abiisse rati et vento petiisse Mycenas Verg. *Aen.* ii. 25.

502. **τοὶ δέ**: *while they,* Odysseus and his chosen band, contrasting with οἱ μέν 500.

503. **ἀγορῇ**: *assembly, throng.*

504. **αὐτοί**: *with their own hands.* *Cf.* Verg. *Aen.* ii. 235–240.

505. **ὁ μέν**: *sc.* ἵππος.—**ἄκριτα**: *at random;* pred. adjective.

506. For the second hemistich, *cf.* δίχα . . . βουλή γ 150, Σ 510. "Three plans met with their favor." In Vergil's account, the doubt and deliberation precede the entrance of the horse into the city. It is taken in to be ἄγαλμα θεῶν (509).

507. **διαπλῆξαι**: καταφλέγειν takes the place of this proposition in the *Epitome* of Proclus. In Vergil, the scene of the deliberation is the seashore, not the citadel, and the propositions are pelago praecipitare, urere, terebrare cavas uteri *Aen.* ii. 36 ff.—**δόρυ**: *timbers;* collective. So Vergil has cavo robore *Aen.* ii. 260. *Cf.* κοῖλον λόχον 515, δ 277.

508. **ἐρύσαντας ἐπ' ἄκρης**: *dragging*

ἢ ἐάαν μέγ' ἄγαλμα θεῶν θελκτήριον εἶναι,
τῇ περ δὴ καὶ ἔπειτα τελευτήσεσθαι ἔμελλεν·
αἶσα γὰρ ἦν ἀπολέσθαι, ἐπὴν πόλις ἀμφικαλύψῃ
δουράτεον μέγαν ἵππον, ὅθ' εἵατο πάντες ἄριστοι
'Αργείων Τρώεσσι φόνον καὶ κῆρα φέροντες.
ἤειδεν δ', ὡς ἄστυ διέπραθον υἷες 'Αχαιῶν
ἱππόθεν ἐκχύμενοι, κοῖλον λόχον ἐκπρολιπόντες.
ἄλλον δ' ἄλλῃ ἄειδε πόλιν κεραϊζέμεν αἰπήν,
αὐτὰρ 'Οδυσσῆα προτὶ δώματα Δηιφόβοιο
βήμεναι ἠΰτ' Ἄρηα σὺν ἀντιθέῳ Μενελάῳ.
κεῖθι δὴ αἰνότατον πόλεμον φάτο τολμήσαντα
νικῆσαι καὶ ἔπειτα διὰ μεγάθυμον 'Αθήνην.
ταῦτ' ἄρ' ἀοιδὸς ἄειδε περικλυτός· αὐτὰρ 'Οδυσσεὺς
τήκετο, δάκρυ δ' ἔδευεν ὑπὸ βλεφάροισι παρειάς.

it to the summit and edge of the Acropolis, or, possibly, *now that they had dragged it to the acropolis. Cf.* 504, and see on 494.

510. **τῇ . . . ἔπειτα**: *in this very way now even then*, as well as in other cases where one of several propositions prevailed.

511. **ἀπολέσθαι**: *destruction should come*; apparently an absolute use, though a subj. may easily be supplied from πόλις.

512. With the second hemistich, *cf.* ἵν' ἐνήμεθα πάντες ἄριστοι δ 272, where Menelaus is relating an incident in the same episode, and λ 523 f., cited on 493.

513 = δ 273, B 352 ('Αργεῖοι).

516. **ἄλλον ἄλλῃ**: *different ones in different ways.*

517. **Δηιφόβοιο**: after Hector's death the leading chieftain of the Trojans, and, after the death of Paris, the guardian, or even the husband of Helen. He follows Helen when she goes to test the wooden horse δ 276. *Cf.* Μενέλαος δὲ ἀνευρὼν 'Ελένην ἐπὶ τὰς ναῦς κατάγει, Δηίφοβον φονεύσας Proclus *Epitome.*

518. **βήμεναι**: introduced by ἄειδε 516. — The second hemistich occurs also ω 116.

519. **αἰνότατον**: *most dreadful.* Possibly the epithet has reference to the otherwise post-Homeric representation that Deiphobus was cruelly mangled. — **φάτο**: *sc.* ἀοιδός.

520. The second hemistich occurs also ν 121. Nowhere else is the epithet applied to immortals.

Vs. 521–586. *Odysseus shows such emotion at the minstrel's song, that Alcinoüs insists at last on knowing his guest's name and history.*

521 = 83, 367.

522. **τήκετο**: *melted, broke down;*

ὡς δὲ γυνὴ κλαίῃσι φίλον πόσιν ἀμφιπεσοῦσα,
ὅς τε ἑῆς πρόσθεν πόλιος λαῶν τε πέσῃσιν
ἄστεϊ καὶ τεκέεσσιν ἀμύνων νηλεὲς ἦμαρ·
ἡ μὲν τὸν θνήσκοντα καὶ ἀσπαίροντα ἰδοῦσα
ἀμφ' αὐτῷ χυμένη λίγα κωκύει· οἱ δέ τ' ὄπισθεν
κόπτοντες δούρεσσι μετάφρενον ἠδὲ καὶ ὤμους
εἴρερον εἰσανάγουσι, πόνον τ' ἐχέμεν καὶ ὀιζύν·
τῆς δ' ἐλεεινοτάτῳ ἄχεϊ φθινύθουσι παρειαί·
ὣς Ὀδυσεὺς ἐλεεινὸν ὑπ' ὀφρύσι δάκρυον εἶβεν.
ἔνθ' ἄλλους μὲν πάντας ἐλάνθανε δάκρυα λείβων,
Ἀλκίνοος δέ μιν οἶος ἐπεφράσατ' ἠδὲ νόησεν,
ἥμενος ἄγχ' αὐτοῦ, βαρὺ δὲ στενάχοντος ἄκουσεν.
αἶψα δὲ Φαιήκεσσι φιληρέτμοισι μετηύδα·
" κέκλυτε, Φαιήκων ἡγήτορες ἠδὲ μέδοντες,

a metaphor not used elsewhere in Homer, though the verb is predicated of *χρώς* or *παρήια*. *Cf.* ὣς τῆς τήκετο καλὰ παρήια δάκρυ χεούσης τ 208.

523. **κλαίῃσι**: subjv. in a comparison, of an assumed case. But the details of the imagined scene are vividly given later (527–530) by the indicative.

524. **πρόσθεν**: *in front of* his city and his fellow-countrymen, defending both in the last death-struggle, which is followed by sacking and enslaving.

525. For the second hemistich, *cf.* Λ 484 (ἀμύνετο), N 514, Λ 588 (ἀμύνετε), P 511, 615 (ἄμυνε δέ). — **νηλεὲς ἦμαρ**: *day of pitilessness*. *Cf.* νόστιμον ἦμαρ *etc.*, § 2 *s*. The phrase occurs also ι 17, and seven times in the *Iliad*.

526. **τὸν θνήσκοντα**: *him dying*, not *the dying man* as in Attic.

527. **ἀμφ' αὐτῷ χυμένη**: *closely embracing him*, the pron. having almost no intensive force (§ 24 *g*). — **οἱ δέ**: *they*, the foe, the subject by inference. See on 170.

528. The second hemistich occurs also B 265 (ὤμω), of Thersites smitten by Odysseus.

529. **εἴρερον**: *servitude;* a word found only here. — The second hemistich occurs also N 2.

531. **ὣς ἐλεεινόν**: here lies the point of the comparison, in the *pitifulness* of the sorrow. — The second hemistich occurs also δ 153, π 219 (εἶβον), in the last case also preceded by ἐλεεινόν.

532–536 = 93–97. The omission here of that feature of the scene contained in 84–86, 92, is prob. due to the introduction of the long and impressive simile, and has no special bearing. The borrowing, or repetition from the original source, is simply incomplete.

Δημόδοκος δ' ἤδη σχεθέτω φόρμιγγα λίγειαν·
οὐ γάρ πως πάντεσσι χαριζόμενος τάδ' ἀείδει.
ἐξ οὗ δορπέομέν τε καὶ ὤρορε θεῖος ἀοιδός,
ἐκ τοῦ δ' οὔ πω παύσατ' ὀιζυροῖο γόοιο
ὁ ξεῖνος· μάλα πού μιν ἄχος φρένας ἀμφιβέβηκεν.
ἀλλ' ἄγ' ὁ μὲν σχεθέτω, ἵν' ὁμῶς τερπώμεθα πάντες,
ξεινοδόκοι καὶ ξεῖνος, ἐπεὶ πολὺ κάλλιον οὕτως·
εἵνεκα γὰρ ξείνοιο τάδ' αἰδοίοιο τέτυκται,
πομπὴ καὶ φίλα δῶρα, τά οἱ δίδομεν φιλέοντες.
ἀντὶ κασιγνήτου ξεῖνός θ' ἱκέτης τε τέτυκται
ἀνέρι, ὅς τ' ὀλίγον περ ἐπιψαύῃ πραπίδεσσιν.
τῷ νῦν μηδὲ σὺ κεῦθε νοήμασι κερδαλέοισιν,

537. **σχεθέτω**: *let him check.*

538. **οὐ χαριζόμενος ἀείδει**: for us the partic. contains the main idea, *he does not please by singing.*

539. **ἐξ οὗ . . . ὤρορε**: the aor. denotes the time during that of δορπέομεν when the guest began to weep. "Ever since at our supper the bard set out to sing." The pres. δορπέομεν, by the influence of ἐξ οὗ (like that of πάλαι) becomes equiv. to a perf., *ever since we have been supping.*

540. **δέ**: introduces the temporal apodosis. It stands in the third place only because ἐκ τοῦ are so closely related as to form one idea, *since then, I say.*

541. **ἀμφιβέβηκεν**: *enveloped*, like a cloud. *Cf.* νεφέλη δέ μιν ἀμφιβέβηκεν μ 74.

542. **ὁ μέν**: the formal antithesis, ὁ δὲ ξεῖνος κτλ., is lost in the following justification of σχεθέτω, but is virtually expressed in μηδὲ σύ 548.

543. The second hemistich occurs also γ 358.

544. **τάδε**: this can naturally refer only to the feast with its music, but it is enlarged in content by the following epexegetical verse.

545. **πομπή**: the banquet must be thought of as a part of the *convoy* home, as we might include a farewell supper in a 'send-off.' The hemistich is used more appropriately ν 41. — **φίλα, φιλέοντες**: *kindly, out of kindness.*

546. **ἀντί**: *fit to take the place of, i.e. as good as*, pred. with τέτυκται (equiv. to ἐστίν). The same idea is expressed even more strongly in 585 f.

547. **ὀλίγον . . . πραπίδεσσιν**: *has even very little grasp of mind.* The verb is used only here in Homer, and is intransitive. *Cf.* κἂν ὀλίγον νυκτός τις ἐπιψαύσῃσι *even if one get a little snatch* (*of sleep*) *at night*, the traditional text of Theoc. xxi. 4.

548. **τῷ νῦν μηδὲ σύ**: *therefore now do not thou either* fail to respond to this kind treatment of thy hosts. — **κεῦθε**: as he had done in replying to

ὅττι κέ σ' εἴρωμαι· φάσθαι δέ σε κάλλιόν ἐστιν.
εἴπ' ὄνομ', ὅττι σε κεῖθι κάλεον μήτηρ τε πατήρ τε
ἄλλοι θ', οἳ κατὰ ἄστυ καὶ οἳ περιναιετάουσιν.
οὐ μὲν γάρ τις πάμπαν ἀνώνυμός ἐστ' ἀνθρώπων,
οὐ κακὸς οὐδὲ μὲν ἐσθλός, ἐπὴν τὰ πρῶτα γένηται,
ἀλλ' ἐπὶ πᾶσι τίθενται, ἐπεί κε τέκωσι, τοκῆες.
εἰπὲ δέ μοι γαῖάν τε τεὴν δῆμόν τε πόλιν τε,
ὄφρα σε τῇ πέμπωσι τιτυσκόμεναι φρεσὶ νῆες·
οὐ γὰρ Φαιήκεσσι κυβερνητῆρες ἔασιν,
οὐδέ τι πηδάλι' ἔστι, τά τ' ἄλλαι νῆες ἔχουσιν,
ἀλλ' αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν
καὶ πάντων ἴσασι πόλιας καὶ πίονας ἀγροὺς
ἀνθρώπων καὶ λαῖτμα τάχισθ' ἁλὸς ἐκπερόωσιν
ἠέρι καὶ νεφέλῃ κεκαλυμμέναι· οὐδέ ποτέ σφιν

Arete's questions *η* 238. By this poetical device we gain *θ*.

550 f. *Cf.* *Οὖτιν δέ με κικλήσκουσιν | μήτηρ ἠδὲ πατὴρ ἠδ' ἄλλοι πάντες ἑταῖροι* *ι* 366 f.

551. **οἳ κατὰ ἄστυ**: *sc.* *εἰσίν*. The rel. phrase is thus equiv. to *πολῖται*, as the following phrase is to *περικτίονες*. — For the second hemistich, *cf.* *περικτίονας ἀνθρώπους | οἳ περιναιετάουσι* *β* 65 f., *ἢ ἀν' ὁδὸν στείχων, ἢ οἳ περιναιετάουσιν* *ψ* 136.

552 f. *Cf.* *μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν | οὐ κακόν, οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται* Z 488 f., of which this couplet seems in some measure an imitation.

553. The first hemistich occurs also *χ* 415 = *ψ* 66 (acc.). — **ἐπὴν . . . γένηται**: *when once he is born*, *ἐξ ἀρχῆς γιγνόμενος* Hdt. vii. 203.

554. **τίθενται**: *sc.* *ὀνόματα*, from *ἀνώνυμος* 552. — **τέκωσι, τοκῆες**: the poet was prob. unconscious of the etymological duplication, as also in *βαθείης βένθεσι λίμνης* N 32, *ὀδμὴ ὀδώδειν* *ε* 59 f., *ἱκάνω ἱκέτης* *ε* 449 f.

556. **τῇ**: *thither*. — **τιτυσκόμεναι φρεσί**: *which aim with minds*, *i.e.* *set their course intelligently*, a phrase characterizing the Phaeacian ships as *intelligent*. It is explained in 557–560. For a sea-faring folk an intelligent ship is as ideal a possession as for a warrior of the *Iliad* an intelligent and speaking horse.

558. **πηδάλια**: *rudder-sweeps*. See on *ε* 255. This flight of fancy ignores freely the prosaic details of *ζ* 268–272, and robs navigation of its labors. — **ἔστι**: *sc.* *νήεσσι τῶν* (*Φαιήκων*).

559. **ἀνδρῶν**: *i.e.* their crews or captains.

562 f. **οὐδέ ποτέ σφιν ἔπι δέος**: *and never have they* (the crews of these intelligent ships) *fear*. — The first

οὔτε τι πημανθῆναι ἔπι δέος οὔτ' ἀπολέσθαι.
ἀλλὰ τόδ' ὧς ποτε πατρὸς ἐγὼν εἰπόντος ἄκουσα
Ναυσιθόου, ὃς ἔφασκε Ποσειδάων' ἀγάσασθαι
ἡμῖν, οὕνεκα πομποὶ ἀπήμονές εἰμεν ἁπάντων.
φῆ ποτὲ Φαιήκων ἀνδρῶν ἐυεργέα νῆα
ἐκ πομπῆς ἀνιοῦσαν ἐν ἠεροειδέι πόντῳ
ῥαισέμεναι, μέγα δ' ἧμιν ὄρος πόλει ἀμφικαλύψειν.
ὣς ἀγόρευ' ὁ γέρων· τὰ δέ κεν θεὸς ἢ τελέσειεν
ἤ κ' ἀτέλεστ' εἴη, ὥς οἱ φίλον ἔπλετο θυμῷ.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ὅππῃ ἀπεπλάγχθης τε καὶ ἅς τινας ἵκεο χώρας
ἀνθρώπων, αὐτούς τε πόλιάς τ' ἐὺ ναιετοώσας,
ἠμὲν ὅσοι χαλεποί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
οἵ τε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής.
εἰπὲ δ', ὅτι κλαίεις καὶ ὀδύρεαι ἔνδοθι θυμῷ
Ἀργείων Δαναῶν ἠδ' Ἰλίου οἶτον ἀκούων.

verse, closing with *ποτ' αὐτούς*, is used λ 15 of the Κιμμέριοι. — **ἔπι**: equiv. to *ἔπεστι*. The final vowel is treated as long before *δϝέος*. — For the verse-close, *cf.* ε 347.

564. τόδε ὧς: *this thus*, both referring to what follows, 567 ff.,— one indicating content, the other manner.

565–570 = ν 173–178 (*πατρὸς ἐμοῦ . . . τὰ δὲ δὴ νῦν πάντα τελεῖται*). The verses are much more appropriate in ν.

567. ποτέ: to be joined with *ῥαισέμεναι* (569), and hence accented.

568 = ν 150.

569. ῥαισέμεναι: *sc.* *μίν* as subj., referring to Poseidon. — **ὄρος πόλει**: the constr. *ὄρει πόλιν*, corresponding to the Latin circumdare aliquid aliquo, is post-Homeric.

571. The second hemistich occurs also ν 145 (*καί τοι*), σ 113, Ξ 337, Λ 520 (*τῇ γάρ*), Η 31 (*ἐπεὶ ὥς*), ξ 397 (*ὅθι μοι*). — **ἔπλετο**: equiv. to *ἐστίν*.

572. This formula occurs thirteen times in the *Odyssey*, four times in the *Iliad* (Κ, Ω).

573. ὅππῃ: *in what manner.*

574. αὐτούς: *themselves;* the inhabitants as distinguished from *χώρας* and *πόλιας*. *Cf.* *ἔνθα δ' ἐγὼ πόλιν ἔπραθον, ὤλεσα δ' αὐτούς* ι 40. The construction changes here from ind. question to direct obj. after *εἰπέ*. — **ἐὺ ναιετοώσας**: *fair to dwell in, comfortable.*

575 f. Slightly changed in adapting the formula ζ 120 f.

578. Ἀργείων: if an adj. here, it localizes the collective national name

τὸν δὲ θεοὶ μὲν τεῦξαν, ἐπεκλώσαντο δ᾽ ὄλεθρον
ἀνθρώποις, ἵνα ᾖσι καὶ ἐσσομένοισιν ἀοιδή.
ἦ τίς τοι καὶ πηὸς ἀπέφθιτο Ἰλιόθι πρὸ
ἐσθλὸς ἐών, γαμβρὸς ἢ πενθερός; οἵ τε μάλιστα
κήδιστοι τελέθουσι μεθ᾽ αἷμά τε καὶ γένος αὐτῶν.
ἦ τίς που καὶ ἑταῖρος ἀνὴρ κεχαρισμένα εἰδώς,
ἐσθλός; ἐπεὶ οὐ μέν τι κασιγνήτοιο χερείων
γίγνεται, ὅς κεν ἑταῖρος ἐὼν πεπνυμένα εἰδῇ."

Δαναῶν, as it does the names of Helen (δ 184), and Here (Δ 8). The use cannot be well paralleled. Of the three 'great appellatives,' this has the narrowest geographical import.

579. **δέ**: thou weepest, *and yet* Heaven ordered this doom.—**ὄλεθρον**: *i.e.* the siege and sack of great cities, or great catastrophes of any kind.

580. **ἵνα ᾖσι . . . ἀοιδή**: "that future generations also might have theme for song." What the bard sees to be actually true as a result, is transposed into the ordering purposes of Zeus. *Cf.* Helen's *ὡς καὶ ὀπίσσω | ἀνθρώποισι πελώμεθ᾽ ἀοίδιμοι ἐσσομένοισιν* Z 357 f. It is the 'ecbatic' use of the final particle seen in the *ἵνα πληρωθῇ ἡ γραφή* of the N. T. *προεμαντεύετο γὰρ ὁ Ὅμηρος τὴν δόξαν τῆς ἑαυτοῦ ποιήσεως* Schol.—The form *ᾖσι* for *ἔῃσι* is not usual (§ 34, *g*, γ).

581. **Ἰλιόθι πρό**: *at Ilios, in the fore.* The phrase is used elsewhere only in Θ 561, K 12, N 349. See on *ἠῶθι πρό* ε 469.

583. **κήδιστοι**: *dearest;* a superl. formed from *κῆδος*, as *ἔχθιστος* from *ἔχθος*. *Cf.* *κήδιστος ἑτάρων* κ 225, *κήδιστοί τ᾽ ἔμεναι καὶ φίλτατοι* I 642. — **μεθ᾽ . . . αὐτῶν**: *after one's own kith and kin.* The *αὐτῶν* intensifies some pron. like *ἡμῶν* or *σφῶν*, corresponding to which we must suppose a *ἡμῖν* or *ἀνθρώποις* with *κήδιστοι*.

584 f. **ἑταῖρος ἀνήρ**: the words do not so plainly belong together, in attrib. appos., as they do in *ὀψὲ δὲ δή μιν ἑταῖρος ἀνὴρ ἴδεν ὀφθαλμοῖσιν* P 466.— **κεχαρισμένα εἰδώς**: *congenial.* See on *αἴσιμα εἰδώς* ε 9. So *πεπνυμένα εἰδῇ* 586 strictly means *is discreet,* though here it seems to be used as synonymous with *κεχαρισμένα εἰδῇ*.

APPENDIX.

I.—MANUSCRIPTS, EDITIONS, AND AUXILIARY LITERATURE.

MANUSCRIPTS.

No Ms. of the *Odyssey* has such great authority and general value as the *Venetus A* of the *Iliad*. However, two Mss. in the Laurentian Library at Florence (*F*, *G*) are ascribed by Ludwich to the tenth century. They are therefore of about the same age as the *Venetus A*, and older than any other complete Ms. of either *Iliad* or *Odyssey*. They are meagerly described by Ludwich as membranacei saeculo X nitide neque indiligenter exarati.

Next to these in age is a Ms. in the Palatine Library at Heidelberg (*P*), dating from the first year of the thirteenth century. This codex is written on 468 parchment leaves in quarto, and contains the entire *Odyssey*, with scholia as far as φ 20, and also the *Batrachomyomachia*.

Next to these in age, and for many years first in authority, is the Codex *Harleianus* (*H*) of the British Museum. It was written in the thirteenth century, on 150 leaves of parchment in small folio, and contains the entire *Odyssey*, with scholia of comparatively early date and great value, although they are not nearly so full or valuable as the best scholia to the *Iliad*.

The only other Ms. to which reference need be made in this Appendix is Codex *Venetus*, No. 613 (*M*), in the library of St. Mark's, at Venice. This was written in the thirteenth century, on 296 quarto pages of linen paper, and contains the entire *Odyssey* and *Batrachomyomachia*, with scholia. It is a careful copy, by four distinct hands.

EDITIONS.

For Homeric bibliography previous to Wolf, see Jebb, *Introduction to Homer*, pp. 198 ff.; Seymour, *Iliad* i.–iii., Appendix, pp. 195 f.

The text editions referred to in this Appendix are:—

(W.) *Homeri et Homeridarum opera et reliquiae, ex recensione F. A. Wolfii*, 4 vols., Leipsic, 1804–1807. In this edition special stress is laid on the

testimony of Eustathius, the scholia and grammarians, in an attempt to improve the traditional text of the Mss. then collated.

(B.[1]) *Homeri opera, ex recognitione Immanuelis Bekkeri*, 2 vols., Berlin, 1843. Bekker was a pupil of Wolf, and this, his first edition of Homer, was long the best example of a traditional text amended on principles of Alexandrian criticism.

(B.[2]) *Carmina Homerica. Immanuel Bekker emendabat et annotabat*, 2 vols., Bonn, 1858. In this edition the editor strives to get back of traditional forms, and to reach those which prevailed when the poems were originally sung. The initial digamma is restored when metrically possible. The annotations are a miracle of brevity, but abound in far-reaching suggestions and combinations. One may still glean from them with profit.

(La R.) *Homeri Odyssea, ad fidem librorum optimorum edidit J. La Roche*, 2 parts, Leipsic, 1867–1868. The text is professedly Alexandrian or Aristarchean. The critical apparatus is the fullest provided by any editor before Ludwich, but is based on inferior Mss. and insufficient collations.

(N.) *Homeri Odyssea, cum potiore lectionis varietate* [*Homerica Carmina*, vol. ii.], *edidit Augustus Nauck*, 2 parts, Berlin, 1874. The text is restored independently of tradition, advancing on the lines of Bekker's second edition. The critical notes are between Bekker's and La Roche's in method and scope. The digamma is regarded, but not printed. Many brilliant conjectures characterize the work.

(C.) *Homeri Odyssea, scholarum in usum edidit Paulus Cauer*, 2 parts, Leipsic, 1886–1887. This excellent little edition attempts to utilize for school purposes what the editor deems to have been securely established by the labors of Bekker, Nauck, and their followers, independently of current tradition. It contains a brief but judicious *apparatus criticus*.

(DH.) *Homeri Odyssea, edidit Guilielmus Dindorf*, 5th ed., revised by C. Hentze, Leipsic, 1884 (the text of the present edition, substantially agreeing with that of AH.). This is a traditional text, with Alexandrian corrections.

(L.) *Homeri Odyssea, recensuit Arthurus Ludwich*, 2 parts, Leipsic, 1889, 1891. This text is based on a most painstaking collation of the oldest and best Mss. Its critical apparatus is generous and methodical, though somewhat diffuse and cumbrous. It admits sparingly Alexandrian corrections, but no forms not guaranteed by tradition. It must form the basis for Homeric text-criticism for many years to come. The essential variations

of this text from DH. are not numerous, and will be noted in this Appendix. A reprint of the text, without critical apparatus, — an editio minor, is issued by Teubner, Leipsic, 1890.

The Odyssey of Homer, edited by Arthur Platt, Cambridge, 1892. This is an attempt to present a text of the *Odyssey* which shall go back 'as far as is reasonably possible to the original language of Homer.' The edition follows along the path marked out by Bekker², Nauck, and Cauer. The digamma is printed, traditional diphthongs and contractions are freely resolved, and famous emendations and corrections, including for the first time those of Bentley, are incorporated into the text. There is no critical apparatus, but departures from the traditional text are noted at the foot of the page.

The exegetical editions specially referred to in this Appendix are: —

(A.) *Homers Odyssee, für den Schulgebrauch erklärt von K. F. Ameis*, 2 vols, 2d ed., Leipsic, 1861–62. The views here held by the original editor are sometimes contrasted in this Appendix with those which the revision of his work in AH. now presents.

(AH.) *The same*, 9th ed. (α–μ), revised by C. Hentze, Leipsic, 1890, 1893, the basis of the current notes in the present edition. The *Anhang* to the first *Heft* is in its 4th ed. (1890), that to the second *Heft* in its 3d (1889). No attempt is made in this Appendix to reproduce the accumulated wealth of this voluminous supplement.

(F.) *Homers Odyssee, erklärt von J. U. Faesi*, 2 vols., 3d ed., Berlin, 1855–56. A judicious, conservative, and concise edition, the great rival of the Ameis edition.

(FK.) *The same*, 5th and 6th editions, revised by W. C. Kayser, 1869–73. The revision is independent, with pronounced Alexandrian tendencies.

(FH.) *The same*, 8th ed. (α–μ), revised by G. Hinrichs, 1884. The slight but able revision is in sympathy with the views of Kirchhoff.

(D.) *Homers Odyssee, erklärende Schulausgabe von Heinrich Düntzer*, 2d ed., Paderborn, 1875–80. An unsystematic work, full of adversaria directed against the more popular editions of Ameis and Faesi, but vigorous and suggestive.

(Hn.) *The Odyssey of Homer, edited with marginal references, etc., by Henry Hayman*, 3 vols., London, 1866–82.

(My.) *Homer's Odyssey, edited with English notes, appendices, etc., by W. Walter Merry and James Riddell*, vol. i., 2d ed., Oxford, 1886.

Other exegetical editions are : —

Homeri Odyssea, by Baumgarten-Crusius, 3 vols., Leipsic, 1822–24.

Erklärende Anmerkungen zu Homers Odyssee (α–μ), by G. W. Nitzsch, 3 vols., Hanover, 1826–40.

Homers Odyssee, edited by V. H. Koch, Hanover, 1873–78.

Homer, Odyssey, Books i.–xii., edited by W. W. Merry, 4th ed., Oxford, 1876.

Homers Odyssee, edited by F. Weck, (α–ι), Gotha, 1886.

Commentar zu Homers Odyssee, by J. La Roche, Leipsic, 1891.

AUXILIARY LITERATURE.[1]

Index Homericus, by Seber, Oxford, 1780.

Lexilogus, by Philip Buttmann, 2 vols., Berlin, 1818, 1825.

Wörterbuch über die Gedichte des Homeros, by Seiler-Capelle, 9th ed., Leipsic, 1889.

Lexicon Homericum, edited by H. Ebeling, 2 vols., Leipsic, 1871–85.

Homeric Dictionary, by G. Autenrieth, translated by R. P. Keep, revised by Isaac Flagg, New York, 1891.

Concordance to the Odyssey and Hymns of Homer, by Henry Dunbar, Oxford, 1880.

(M.) *Grammar of the Homeric Dialect*, by D. B. Monro, 2d ed., Oxford, 1891.

Parallel-Homer, by C. E. Schmidt, Göttingen, 1885.

Grammatik des homerischen Dialekts, by G. Vogrinz, Paderborn, 1889.

Index Homericus, by A. Gehring, Leipsic, 1891.

Scholia Graeca in Homeri Odysseam, edited by Dindorf, 2 vols., Oxford, 1855.

Commentarii ad Homeri Iliadem et Odysseam, by Eustathius, 7 vols., Leipsic, 1825–30.

Aristonici Reliquiae (ad Il.), edited by L. Friedländer, Göttingen, 1853.

Idem (ad Odysseam), edited by O. Carnuth, Leipsic, 1869.

Nicanoris Reliquiae (ad Il.), edited by L. Friedländer, Königsberg, 1850.

Idem (ad Odysseam), edited by O. Carnuth, Berlin, 1875.

De Aristarchi studiis Homericis, by K. Lehrs, 3d ed., Leipsic, 1882.

[1] No attempt is here made to give an exhaustive literature. The editor has found the books mentioned useful. They might be less useful to others, and books not mentioned here might be more useful to any one.

Die homerische Textkritik im Alterthum, by J. La Roche, Leipsic, 1866.

Aristarchs homerische Textkritik, nach den Fragmenten des Didymos, by A. Ludwich, 2 vols., Leipsic, 1884–85.

Porphyrii quaestionum Homericarum ad Odysseam pertinentium reliquiae, edited by H. Schrader, Leipsic, 1890.

Homerische Blätter, by Immanuel Bekker, 2 vols., Bonn, 1863, 1872.

Homerische Studien, by J. La Roche, Vienna, 1861.

Homerische Untersuchungen, by the same, Leipsic, 1869.

Beobachtungen über den homerischen Sprachgebrauch, by J. Classen, Frankfurt, 1867.

Der homerische Gebrauch der Partikel εἰ, by L. Lange, 2 parts, Leipsic, 1872 f.

Homerische Studien, by W. Hartel, 3 parts, Vienna, 1871–76.

De Homericae elocutionis vestigiis Aeolicis, by G. Hinrichs, Berlin, 1875.

Die Parataxis bei Homer, by C. Hentze, 3 parts, Göttingen, 1888–91.

Homerische Theologie, by Nägelsbach, 2d ed., Nuremberg, 1861 (3d ed., 1884).

Homerische Realien, by E. Buchholz, 3 vols, Leipsic, 1871–85.

Das homerische Epos aus den Denkmälern erläutert, by W. Helbig, Leipsic, 1884 (2d ed., 1887).

Die Nautik der Alten, by A. Breusing, Bremen, 1886.

Homer ['Literature Primer'], by Gladstone, New York, 1878.

Homer: An Introduction to the Iliad and Odyssey, by R. C. Jebb, Boston, 1887.

Schliemanns Ausgrabungen, by C. Schuchhardt, Leipsic, 1890 (2d ed., 1892; Sellers' translation, London, 1891).

Familiar Studies in Homer, by Agnes M. Clerke, London, Longmans, 1892.

Prolegomena ad Homerum, by Wolf, Halle, 1795 (Calvary's edition, Berlin, 1876).

Der epische Cyclus, by Welcker, 2 vols., Bonn, 1835, 1849.

Ueber die Entstehung der Ilias und der Odyssee, by A. Jacob, Berlin, 1856.

Untersuchungen über die Entstehung der Odyssee, by W. Hartel, *Zeitschrift f. d. österr. Gymn.*, 1864, pp. 473 ff.

(K.) *Die homerische Odyssee*, by A. Kirchhoff, 2d ed., Berlin, 1879.

Die Einheit der Odyssee, by E. Kammer, Leipsic, 1873.

Origin of the Homeric Poems, by H. Bonitz, translated by L. R. Packard, New York, 1880.

Die homerische Odyssee in der ursprünglichen Sprachform wiederhergestellt, by A. Fick, Göttingen, 1883.

Die Entwickelung der homerischen Poesie, by B. Niese, Berlin, 1882.

Homerische Untersuchungen, by U. von Wilamowitz-Moellendorff, Berlin, 1884.

Die Quellen der Odyssee, by O. Seeck, Berlin, 1887.

Homerische Abhandlungen, by K. L. Kayser, Leipsic, 1881 (collected essays).

Homerische Abhandlungen, by H. Düntzer, Leipsic, 1872 (collected essays).

Die Interpolationen bei Homer, by W. Christ, Munich, 1879.

Die Wiederholungen gleicher und ähnlicher Verse in der Ilias, by the same, Munich, 1880.

Die Wiederholungen in der Odyssee, by K. Sittl, Munich, 1882.

Homer oder Homeriden, by W. Christ, Munich, 1884.

Zur Chronologie des altgriechischen Epos, by the same, Munich, 1884.

Die Bedeutung der Wiederholung für die homerische Frage, by E. Rothe, Berlin, 1890.

Die Wiederholungen bei Homer, by Ernst Pfudel, Liegnitz, 1891.

II.—CRITICAL NOTES.[1]

E.

With this book the Odyssey proper, the νόστος Ὀδυσσῆος, begins. The book comprises the events of twenty-five days, the seventh to the thirty-first inclusive, in the chronology of the entire poem. After the first forty-nine verses, the story has generally the unity, freshness, and graphic vigor of original composition. These introductory verses, however, describing a second council of the gods, are plainly a late compilation. Two sources are such late portions of the *Iliad* as Ω and the *Catalogue* (B). The compilation was meant to serve as a special introduction to the sending of Hermes to Calypso, although this was one of Athene's propositions in the first council (α 84–87). It shows in vs. 11 f., 18 ff., an acquaintance with the situation of affairs in Ithaca, as described in the last part of δ; but of the previous council of the gods, described in α, it takes no notice. It may be an unskilled attempt to start a second train of action which might better have been represented as running parallel with the first. Or, it may be a convenient prelude, used when recitation was to begin with the *Odyssey* proper, and not with the 'Telemachy.' Neither authorship nor precise extent of this introduction can be fixed. The complaint which Athene makes of men's ingratitude (ε 8 ff.), seems like an echo of that which Zeus makes of the blindness of men (α 32 ff.). The initiative of Athene is more abrupt than in α, contributing to an impression that the second is but a continuation of the first council.

[1] Zen. = Zenodotus of Ephesus, Librarian of the Alexandrian Museum, floruit circa 260 B.C.

Arist. = Aristophanes of Byzantium, pupil and successor of Zenodotus, floruit circa 200 B.C.

Ar. = Aristarchus of Samothrace, pupil and successor of Aristophanes, floruit circa 160 B.C.

Did. = Didymus Χαλκέντερος, an Alexandrian grammarian who flourished early in the Augustan age, author of a treatise on the recension of Homer by Aristarchus.

Eust. = Eustathius, archbishop of Thessalonica, who flourished in the latter half of the twelfth century, compiler of a huge commentary on the *Iliad* and *Odyssey*.

For these and other ancient critics of Homer, see Jebb's *Homer*, pp. 92–102.—**ἀθετεῖται** (or **ἀθετοῦνται**) is a term of the ancient scholia, meaning that Aristarchus rejected the verse (or verses).—**προηθετοῦντο** means that Aristarchus agreed with his predecessor in rejecting verses.

13. *οἰκειότερον ἐν Ἰλιάδι κεῖται περὶ Φιλοκτήτου. νῦν δὲ ἔδει τετιημένος ἦτορ εἶναι.* Ar.

34. *ἤματι εἰκοστῷ* is read by B.², N., recognizing digamma. They follow Eust. and a Scholiast (*χωρὶς τοῦ κέ αἱ κοινότεραι*). See on *α* 110 App.

44–46. Ar. thought the verses original here, and borrowed in *α* and Ω. K. agrees to this (p. 199). But Gemoll seems to have proven (*Hermes*, xviii. p. 90 f.) that the whole passage (*ε* 43–49) is adapted from Ω, and this view is accepted by Wilamowitz.

47–49. Bracketed by K. as a mnemonic accretion from Ω.

58. Macrobius quotes the verse with *δεινὴ θεὸς αὐδήεσσα* as second hemistich.

61. The Schol. report the variant *δαιομένων· νύμφη δὲ ἐυπλοκαμοῦσα Καλυψώ.*

67. Gemoll (*Hermes*, xviii. p. 45) reckons this among proofs that some parts of the *Odyssey* are younger than the *Catalogue of Ships*.

82–84. Punctuation, and retention of 84 as in W., La R. Most other editors and commentators lighten the guilt of the compiler by rejecting 84; Ar. held it to be *περιττός*, and taken from 158. Hn. punctuates *καθήμενος· ἔνθα πάρος περ*, and brackets 83. Schol. *B* on A 350 compare Achilles gazing out over the sea — *δι' ἧς τῶν πατρίδων εἴργονται* — with Odysseus here.

87–90. Imperfectly adapted from Σ 424 ff., where the answer follows at once.

91. Bracketed by all editors and commentators.

97 f. Criticized by Ar. as *εὐτελεῖς*.

103 f. N. and K. think these verses an 'interpolation.'

107–111. Two or more of these verses were held by Ar. to be *περιττοὶ καὶ πρὸς τὴν ἱστορίαν μαχόμενοι.* It is uncertain how many his athetesis included. The criticism certainly applies to five. But their faults must be charged to the compiler. Vs. 110–111 are rejected by all editors and commentators except La R. and D., vs. 107–111 by AH., FK.

108. οἴκαδε· αὐτὰρ νόστῳ : *F*; *H* (*ἐν νόστῳ*).

118. ζηλήμονες : *δηλήμονες, βλαπτικοί* Schol., a meaning appropriate in Ω 33, and admissible here, but not so perfectly adapted to the context. It is read here also by D.

121. Ὠρίωνα : *Ὠαρίωνα* N., C., as at 274. This is the Pindaric form (*N.* 2, 16; *I.* 4, 84; *Frag.* 50), and is found also in Corinna and Callimachus. Attic poets treated the *ι* as short.

123 f. Athetized by certain ancient critics, who noted that Artemis elsewhere slew females. Bracketed by Hn. as a Syracusan interpolation. Perhaps the imperfect adaptation of stock material here gave rise to the stories of insults offered Artemis by Orion.

132. ἔλσας : so Ar.; *ἐλάσας* Zen. and the best Mss., followed by N., C. *ἔλσας μὲν τὸ συστρέψας, ἐλάσας δὲ τὸ ἐκ χειρὸς πλήξας* (Aristonicus). It may, however, be true, as Ar. claimed, that *ἔλσας* is *ποιητικώτερον.*

133 f. Ar. held these verses to be genuine here, but interpolated from here at 110 f. They are rejected here also by W., B.¹, B.², AH., FK., L. The

grounds for rejection are that the verses are not noticed by Eust., and that they are redundant after 131.

141 f. Rejected by K. as 'interpolation.'

156. **ἄμ**: Ar., followed by A., FK., FH., D., L.; ἐν Mss.

157. Habet *F*; omittunt *GHPM*. Rejected by all editors.

177–179. Wilamowitz does not succeed in controverting Niese's arguments to establish the priority of κ 342–344. The ἀέκητι σέθεν of ε must be warped in meaning, or ignored. The ἄλλο of κ 300, 344 is natural; in ε 179, 187 it is not. AH.[9] follows Wilamowitz, and construes ἄλλο in 179 otherwise than in 173. It must be pred. in both.

182. AH. makes the first part of the verse serious reproof, the second concessive.

189. For the view that τόσον is a neut. adj., see on β 28 (App.).

206. **εἴ γε μέν**: an isolated collocation, for which B.[2] reads and N. favors εἰ μήν. But we have εἴ γ' οὖν E 258.

217. **εἰσάντα**: one good Ms.; εἰς ἄντα Ar. and best Mss., L.; εἰς ὦπα was the text of αἱ κοινότεραι and Eust. (*cf.* δεινὸς δ' εἰς ὦπα ἰδέσθαι χ 405).

230–232. **ἐφύπερθε**: Ar. and two of our inferior Mss. The rest have ἐπέθηκε here, as all do at κ 545. This was the reading of αἱ εἰκαιότεραι, acc. to Did., and was retained by W. — It is useless to argue that ε 230–232 are borrowed from κ, or vice-versa, though it is in general established by Wilamowitz that Calypso is a poetic creation later than the legendary Circe.

234. **δῶκέν οἱ**: Hermann, B.[1], N., F., AH.; δῶκε μέν οἱ Mss.

238. **ἐσχατιῆς**: *GH*; ἐσχατιήν *FPM*, B.[2], A., Hn., L. Where the similar hemistich ἀγροῦ ἐπ' ἐσχατιήν (-ῆς) occurs (see on δ 517), the Mss. favor the acc. when motion is implied, the gen. for a designation of place, though variants occur on both sides.

242. **δῖα θεάων**: πότνια νύμφη *G*.

243. **ἤνυτο**: ἤνετο Cobet, N., C.

248. **ἄρασσεν**: ἄρηρεν Eust., W., of which reading there are traces in Mss. and lexicographers, with the gloss ἥρμοσεν. *Cf.* 361.

251. **ποιήσατ'**: τορνώσατ' Schol. *H*.

253. **ἐπηγκενίδεσσι**: Mss. and Ar. (ἐπιφέρω); ἐπητανίδεσσι (ἐπιτείνω) Rhianos' edition.

264. **καὶ λούσασα**: Macrobius preserves as verse-close σιγαλόεντα. — The bathing of men by women in Homer is discussed at γ 464 and App.

275. **οἴη**: to rescue the poet's astronomy, N. conjectures and D. reads αἰεί. — The whole passage 272–275 is plainly less appropriate here than in the *Iliad*. Gemoll, *Hermes*, xviii. p. 76.

277. **χειρός**: νηός is a varia lectio in *HM*, and is adopted by N., C.

281. **ὅτε ῥινόν**: Mss.; ὅτ' ἐρινόν Ar. (though Aristonicus on N 45 quotes ὅτε ῥινόν), with which reading a μεταβολὴ γένους is assumed from ἐρινεός *wild fig-tree*. The mountains of Phaeacia come into the view of Odysseus like an expanding

tree-top (*cf.* μ 103, 431 ff.). Other ancient commentators read *ἐρινόν*, and interpreted it literally of the *fig*, *τὸν καρπὸν τῆς ἀγρίας συκῆς*. Others still claimed *ἀχλύς* and *νέφος* as synonyms for *ῥινόν*,—*ἐφάνη οὖν ὡς ἀχλὺς ἡ γῆ*. The reading of Ar. is adopted only by D., A., and Platt ('quid sibi velit nescio; scio *ὅτε ῥινόν* nihil omnino significare'). It was retained by AH. through the eighth ed., but AH.[9] reverts to the Mss. reading. No more satisfactory correction has been proposed than the *ὥς τε ῥινόν* of the Schol.

286. **μετεβούλευσαν**: *planned afterwards*, AH., Seiler.

288. **γαίης**: *γαίῃ FP*.

289. **πεῖραρ**: *cord, net* AH., comparing χ 33, Z 143.

300. **εἶπεν**: *F* and all editors. Other Mss. *εἴπῃ*.

308. **καὶ δή**: *FGP* and AH., FK., FH., Koch. Other Mss. and eds. *ὡς δή*.

315. **αὐτὸς πέσε**: *αὐτὸν βάλε* (sc. *κῦμα*) Rhianus.

317. **δεινή**: *δίνῃ* is an interesting variant noted in the Schol.

321. **γάρ ῥ' ἐβάρυνε**: *γὰρ ἐβάρυνε FGPH*. Bekker and Nauck think this one of the cases where *ῥά* has been inserted for a lost pronoun, — *γάρ ϝ' ἐβάρυνε* or *γάρ ἑ βάρυνε*. So C. and Platt in text.

334. **αὐδήεσσα**: Aristotle corrected to *οὐδήεσσα*, which should be equiv. to *ἐπίγειος, ἐπιχθόνιος*. The only modern editor who accepts this correction is D. The note defends the view of Aristophanes.

335. **ἒξ ἔμμορε**: *ἐξέμμορε* L.

337. The verse is in all our Mss., but was lacking in a majority of those of Ar., who nevertheless hesitated to athetize it, and corrected to *ὑπεδύσατο*. Other ancient critics held it to be an interpolation based on 352. All modern eds. bracket it except La R. and Weck. It is doubtless a comparatively late accretion, suggested by 352 f.

338. All Mss. have as second hemistich *καί μιν πρὸς μῦθον ἔειπεν*, and so La R., L., Weck. The reading of the text appears to be found in no extant Ms., but stands in the earliest printed as well as in most recent editions, with the reading of the Mss. as a mere variant.

357. **ὅτε**: *ὅ τε* Arist., *ἀντὶ τοῦ διό τε*. A. adopted this separation, and interpreted as equiv. to *ὅτι τε* '*weil er da*' (see on α 382). No other ed. except La R. adopts the separation of Arist., which seems unnecessary here at least. See My. *ad loc.*, and *cf.* M. 269, 3, *fin.*

364. Cobet reads from the Schol. *οὐ μέν μοί τι*, which removes the metrical objection to the verse.

382. **κούρη**: *G*; *θυγάτηρ FHPM*, B.[2], D., FH. *Cf.* χ 205 = ω 502.

386. **ἕως ὅ γε**: most Mss. and eds.; *εἷος ὅ* Lachmann, *ἧος ὅ* N., C.; *ὅππως* Schol. *HM*.

391. **ἡ δέ**: *FP*, Ar., and most eds.; *ἠδέ* most Mss., W., B., N., F., C., Hn.

395. **κῆται**: a conj. of Hermann's, for the *κεῖται* of the Mss., adopted by all eds. except W., L., Hn. There is not the same necessity for correction here as in β 102.

398. Ὀδυσεῖ: corrected from the Ὀδυσῇ of the Mss. and Eust. by B.[2], who is followed only by La R.

402. δέ: so the lexicon of Apollonius Sophistes, followed by AH., D., FK., FH. All Mss. and other eds. have *γάρ*.

404. οὐδ' ἐπιωγαί: *οὐδὲ ἰωγαί* Wackernagel.

409. ἐπέρησα: one inferior Ms. of La R., N., FH.; *ἐπέρασσα* most Mss., La R., C., L.; *ἐτέλεσσα FPH*, W., B., F., D., Hn., My.

415. ποτί: Mss., corrected to *προτί* by B.[2], N., C., L., FH.

421. ἠέ τι: so B. and all eds. following; W. read with Mss. *ἤ ἔτι*.

422. Any attempt to distinguish between *ἅλς* and *πόντος* or *θάλασσα* as coast waters and high seas (see AH., following Ar.), seems forced. Metrical needs determined the word to be used. *Cf.* 335, 454 f., *μ* 27, and *ὥστε θηριωδεστάτης ἐούσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἄθων* Hdt. vi. 44.

437. ἐπιφροσύνην δῶκε: *ἐπὶ φρεσὶ θῆκε θεά*, as in 427, is the text of one Mss., of Eust., and is noted as variant in *PH*.

442. τῇ δή: AH.[9] makes this the apod., punctuating with full stop after 443. So B., N., C., L.

458. ἄμπνυτο: most Mss.; *ἔμπνυτο F*, Ar., La R., My., L.

466. φυλάσσω: Ar., Eust., and all eds. except W.; *φυλάξω* Mss.

471 f. μεθείη, ἐπέλθοι: Mss. evidence favors the opt. in the first, the subjv. in the second, and so My. alone reads. AH. and FH. read the opt. in both, all other eds. the subjv. in both.

477. φυλίης: see Hehn, *Culturpflanzen und Hausthiere*,[3] p. 92.

482. εὐνήν: there are traces of a reading *ὕλην*. *Cf.* 257.

486. τὴν μέν: corrected to *τὴν δέ* by B.[2], followed by N., Hn., C.

490. αὔοι: Mss.; the subjv. is read by B., A., La R., N., L., Hn., following Demetrius Ixion, an Alexandrian grammarian of the Augustan age.

Z.

The sixth book comprises events of the thirty-second day in the chronology of the entire poem, but only as far as the evening of that day. It introduces Nausicaa, one of the most charming creations in all literature. To dramatize her story was long the ambition of Goethe, and at last his despair. The Dorothea of his *Hermann and Dorothea* reflects in many features the Homeric maiden. — 'The noble poetry of the sixth book, which bespeaks in every line the genuine artistic creator, has, aside from trifling additions or omissions, come down to us intact.' Bergk, *Gesch. d. Gr. Litt.*, i. p. 671 f.

8. δέ Σχερίῃ: *G* and Ar., for the vulgate *δ' ἐν Σχερίῃ*. — **ἀνδρῶν**: *ἄλλων FGP* +, and the citation in Plut. *de exil.* p. 603 B.

35. ἐστὶ καὶ αὐτῇ: *ἐσσὶ καὶ αὐτή H.* The verse was rejected by B.², and is suspected by N.

42–47. These verses are generally regarded as an 'interpolation' (Bergk, K., *etc.*). The material 'interpolated' has, however, an archaic air.

44. αἴθρη: *αἰθήρ* Rhianus, and *τῇ* for *τῷ* in 46.

47. κούρῃ: *πάντα PH*, making the hemistich as in ρ 590, Υ 340.

50–55. K. regards these verses as an awkward enlargement of the original narration. It must be confessed that much of the comment on them is apologetic.

70. ὑπερτερίῃ: explained after Wörner, Curtius's *Studien*, ix. pp. 458 ff.

76. ἐδωδήν: the Schol. on Aristophanes, *Acharn.* 961, cite the verse with *δαῖτα*, on *Acharn.* 1086 with *ἐδωδήν.* In both citations this verse is followed by γ 480.

87. ὑπεκπρόρεεν: the correction of Friedländer (*Philol.* vi. p. 673) for the pres. of the Mss., accepted by N., FK., FH., D., C., L.

95. ἀποπλύνεσκε: there is good Mss. authority (including *FH*) for *ἀποπτύ(ν)εσκε*, which a Schol. paraphrases by *ἀπέρριπτεν.* This reading would describe a spot where many pebbles had been washed up by the sea.

102. οὔρεα: *οὔρεος* all Mss. Schol. *H* note a variant *οὔρεα, ὅπερ ἄμεινον.* It is not certain that Ar. favored the accusative. It is read, however, by N., FK., FH., D., C. The gen. seems more vigorous and specific (*cf.* Φ 485), but the acc. is a better antecedent for the epexegesis of the next verse.

117. AH. considers *ἐπί* adv., *thereat*, varying from A.

120 f. Rejected by K. as a 'reminiscence' unsuited to the context.

123 f. The ancients found no fault with these verses, but most modern eds. reject them. A., N., F., My. retain them. They are amply defended by Gemoll, *Hermes*, xviii. p. 79. An inconsistency between them and 119 ff., which are fixed formulae, is not sufficient to condemn them.

125. ἦ νύ που: the Schol. read *ἤ νύ που κτλ., διαπορητικός, εἰ μὴ νύμφαι εἰσίν.*

132. αὐτὰρ ὁ: *αὐτάρ* Rhianus.

133 f. Rejected by K. (following Bekker, *H. B.* i. p. 272) as a disturbing adaptation from M 300 f., and suspected by N.

144. Pronounced *περιττός* by Ar., and rejected by B., K., D., FK., L.

151. N. suggests *ῥά σ' ἐγώ γε.*

153. *εἰ δ' αὖ γε βροτός ἐσσι, οἳ ἀρούρης καρπὸν ἔδουσι FH*, the second hemistich as in Z 142.

160. τοιόνδε: a correction of Grashof's (1852), restoring the influence of ϝ, adopted by La R., AH., D., suggested by N. The Schol. on α 1 cite the verse with *τοῖον εἶδον*, which is read by B., A., F., FK., FH.; *τοιοῦτον ἐγὼ ἴδον* N., omitting *βροτόν.* The Mss. agree on *τοιοῦτον*, but vary confusedly in the rest of the verse, perhaps on the whole favoring *ἴδον βροτόν*, and this is the text of W., Hn., My., C. But L. reads *τοιοῦτον ἐγὼν ἴδον ὀφθαλμοῖσιν.*

172. κάμβαλε: *FGPH* +, B.², La R., L.; other eds. *κάββαλε.*

185. ἔκλυον αὐτοί: so cited in Schol. *B* on Η 53, but all explanations seem forced. N. suspects the words. *Cf.* *μάλα τ' ἔκλυον αὐτοῦ* Α 218. Van Herwerden corrects to *αὐτοὶ ἀνέγνων*.

197. La R. (*Zeitsch. f. österr. Gymn.* xxxviii. 161 ff.) explains: *ἐκ τοῦ δ' ἔχεται* = *ὁ δ' ἔχει* (for *ἐκ* and gen. with pass. verb, *cf.* *η* 69 f.), *Φαιήκων* obj. genitive. "Alcinoüs possesses the power over the Phaeacians."

201. διερός: *ὁ ζῶν* Ar.; Callistratus, a pupil of Ar., read *δυερός* = *ἐπίπονος*.

205. ἄλλος: N. suggests *ἄλλων*.

209. Comparing 214 and 246, we naturally expect here a command to bestow raiment rather than food. An inferior Ms. (*K* of La R.) has such a verse following 209: *ἀλλ' ἄγε οἱ δότε φᾶρος ἐυπλυνὲς ἠδὲ χιτῶνα* (*cf.* *η* 234, *θ* 392). Such a verse as this. K. would substitute for 209.

210. λούσατε: N. suggests *δείξατε*.

239. κλῦτέ μευ: Ar.; *κλῦτέ μοι* Mss. See on *δ* 762 App.

241. ἐπιμίσγεται: Mss., as in 205; *ἐπιμίξεται* Ar., followed by F., FK., FH., D., L.

244 f. *ἄμφω μὲν ἀθετεῖ Ἀρίσταρχος, διστάζει δὲ περὶ τοῦ πρώτου.* The second verse only is rejected by B.², K., N., D., L.

255. δὴ νῦν: one late Mss., most eds.; *νῦν δή* *FH*; *νῦν ὦ* *G*, followed by FH., D.

267. Helbig concludes that the agora was paved (*H. E.*² p. 96).

269. ἀποξύνουσιν: Mss.; *ἀποξύουσιν* *smooth off* is conjectured by Buttmann (*Lex.* ii. § 75), followed by B., N., F., Hn., C., L.

275–288. *ἀθετοῦνται ὡς ἀνοίκειοι τῷ ὑποκειμένῳ προσώπῳ* Schol. *H*. K. extends the criticism, considering 259–290 an awkward enlargement of the original speech of Nausicaa, by a poet who wished her motives detailed. The passage, in spite of all apologetic interpretations, suggests contaminatio of some sort.

289. ὦκα: Ar., followed by AH., FH., FK., D., L.; *ὧδε* Mss.

291. δήεις: Ar., followed by all editors. Mss. have *δήομεν*.

308. αὐτῇ: *αὐγῇ* *H*, followed by W. Eust. gives both readings.

313–315. All the best Mss. omit these verses. Two inferior Mss. have them after 311 in the text, and *FH* cite them here in margin. No ed. retains them.

328–331. No explanation can make these verses consistent with *η* 19 f., if the two passages were recited consecutively. They are rejected by K., FH., C., L. The best explanation of the 'interpolation' is given by Christ, *Neue Jahrb. f. Phil.* cxxiii. pp. 149 f.

H.

The seventh book details the events of the evening of the thirty-second day. It bears the marks of compilation from several sources, and of imperfect adaptation to new contexts. Athene's aid is cumbrously duplicated (15, 19); a genealogy of the royal family is introduced, in an

attempt to gratify a later taste (54 ff.); the descriptions of royal palace and grounds are forced into place (103–131); the natural annunciation of Odysseus is deferred. But the material thus brought together is all of the greatest interest, and mostly of the highest order.

13. Discarded by Zen., as repeating 7.

14. ἀμφὶ δ': *G*, and in a citation by Macrobius, adopted by Ameis in his fourth edition, instead of the *αὐτάρ* of most Mss. and W. So FK., FH., C., L.

26. καὶ γαῖαν ἔχουσιν: *FP*+, B.², N., D., FH., My., L., as in ζ 195; *καὶ ἔργα νέμονται GH*+, Eust., W., B.¹, F., FH., Hn., C.

33. ὅς κ' ἄλλοθεν ἔλθῃ: *ὅτε κέν τις ἵκηται* Schol. *H* at ν 119.

39–42. Rejected as useless repetition, an 'interpolation,' by K., FH. (40–42).

44. For the subject of fortification walls in Homeric description, see Helbig, *Hom. Epos*,² p. 93 ff.

52. Rejected by K., N., B.², L., as a senseless expansion. — **καί ποθεν ἄλλοθεν**: there are traces of a reading *καὶ μάλα τηλόθεν* as in 194, ζ 312.

54 ff. τοκήων | τῶν αὐτῶν: no parallel for the meaning demanded by the present context can be given. The original version of the story made Alcinoüs and Arete brother and sister. *Cf.* *Ἡσίοδος δὲ ἀδελφὴν Ἀλκινόου τὴν Ἀρήτην ὑπέλαβεν* Schol. The author of the poem here attributed to Hesiod evidently did not know our verses 56–66. K. rejects 56–68 as the work of a late interpolator. For the latest discussion of the passage, see Scotland, *Philol.* xliv. (1885), pp. 392 ff. V. 54 may well have read originally *Ἀρήτην κούρην Ῥηξήνορος, ἐκ δὲ τοκήων.*

69. τὲ καὶ ἔστιν: v i t i o s a acc. to N., with whom many must agree. E. Schulze ingeniously suggests *γεράεσσιν* *Rhein. Mus.* xli. p. 151.

74. ᾗσί τ' εὖ φρονέῃσι: so essentially *αἱ χαριέστεραι* of Ar., followed only by F., FK., FH., Hn. The following *ἀνδράσι* would seem to have induced the *οἷσι* of most Mss. and editors. A Schol. well paraphrases: *οἷς εὖ φρονεῖ, οὐδὲ γυναικῶν, ἀλλὰ καὶ ἀνδρῶν, νείκεα λύει.* Eust. suggests as *τρίτη γραφή*, *ᾗσιν ἐυφροσύνῃσιν*, which suggested Voss's *ἐπιφροσύνῃσι*, cited with favor by B.² and adopted by C.

80. εὐρυάγυιαν Ἀθήνην: the life of Homer attributed to Herodotus cites the verse with *εὐρυχόρους ἐς Ἀθήνας.*

81. Ἐρεχθῆος δόμον: the explanation of this phrase in the notes assumes that 80 f., as well as B 546–556, are due to Athenian influence of the seventh or sixth centuries. Did. reports *ὑποπτεύεται ὁ τόπος, ὡς καὶ Χαῖρίς φησιν ἐν τοῖς διορθωτικοῖς.* This implies that others besides Chaeris (a younger contemporary of Ar.) suspected the passage. *Cf.* Wilamowitz, *H. U.* p. 247 f., Helbig, *Hom. Epos*,² p. 421. If the verses are not thus relatively late, the reference may be to the ancient royal palace on the Acropolis (AH.). Traces of this palace, establishing its likeness to those of Tiryns and Mycenae, were found in 1887, N.E. of the ruins now known as the Erechtheum (*Mittheilungen*, Athen, xii. p. 264). It is probable that the temple in this earliest period was not a separate building,

but a sort of chapel in the royal palace. Ruins of temples found above the ruins of palaces at Troy, Mycenae, and Tiryns, show the later development of the cultus. For the reasons given in the current note, it does not seem probable that the 'rich temple' of B 549 can refer to the ancient temple discovered by Dörpfeld in 1886. Petersen's arguments against such reference (*Mittheilungen*, Athen, xii. pp. 62 ff.) appear convincing.

84 f. Bracketed in FH., as inappropriately borrowed from *δ*. Hentze approves, supported by A. Römer.

86. ἐληλέδατο: Ar., B., F., FK., My.; *ἐληλέατο* Buttmann, N., Hn., C.; *ἐληλάδατο* La R., D., FH. All three forms have Mss. authority, as well as *ἐρηρέδατο* W.

89. σταθμοὶ δ' ἀργύρεοι: Barnes's correction of the Mss. *ἀργύρεοι δὲ σταθμοὶ* (a harsh scansion), adopted by B., La R., F., FH., My., C.; *ἀργύρεοι σταθμοὶ δ' ἐν* D., *ἀργύρεοι σταθμοὶ* FK.

94. Rejected by B.², K., FK., and suspected by N. 'Late interpolation.'

99. Rejected by K., as needless insertion in imitation of *κ* 427.

103–130 (131). The best explanation of the universally recognized anomalies of this passage is that of Bergk and Kirchhoff, following Friedländer in *Philol.* vi. p. 669 ff. It is an extract from a poem describing the reception of Odysseus at Phaeacia, incorporated here. V. 131 looks like a clumsy compilation for purposes of adjustment. Vs. 86–102 show the usual traces of compilation. Vs. 84 f., and 133 f., borrowed from contexts where they are more appropriately used, are the frame, as it were, in which this description is set, — a description of the marvels of an ideal royal residence, inviting accretions and increments.

103. δέ οἱ: *δ' ἔσαν* has good Mss. support, — an early attempt to adjust 103–130 more closely to their present context.

107. καιρουσσέων: Bergk, *Philol.* xvi. pp. 578 ff.; *καιροσέων* Mss., Ar., W., B., F., FK., L.; *καιροσσέων* Hesychius, D.

110. ἱστῶν τεχνῆσσαι: La R., My., FH., C.; *ἱστὸν τεχνῆσσαι* B., F., FK., D., Hn., L.; *ἱστῷ τεχνῆσσαι* A., N.; *ἱστὸν τεχνῆσαι* W. All readings except *ἱστῷ* have Mss. authority.

114. πεφύκασι: Herodian and most editions; *πεφύκει* Mss., W., B.¹

123. θειλόπεδον: Mss.; *θ' εἰλόπεδον* Schol., B., N., K., FH., C.

125. πάροιθε: others, as AH., interpret *in front*, *i.e.* on the side of the vine towards the spectator.

155. ὀψὲ δὲ δή: *τοῖσι δὲ καί* Schol. *A* on Ξ 499.

156. προγενέστερος: *προγενέστατος* B.², N., C. All bracket the verse at λ 343.

170. υἱὸν ἀναστήσας: *χειρὸς ἀναστήσας*. Apoll. Soph. 36, 9.

174. *ἀθετεῖται.* The ground of objection was that the tables for the banquet of the Phaeacian nobles had not yet been removed.

177. Followed in Cod. Ven. No. 456 (La R.) by *αὐτὰρ ἐπεὶ δείπνησε καὶ ἤραρε θυμὸν ἐδωδῇς* = *ε* 95. In *M* a following verse has been erased, prob. the same. Some formula for the distribution of wine, like *α* 142 f., is also lacking.

185–232. This passage bears marks of compilation. Acc. to K., it is the work of that editor of the *Odyssey* who incorporated the 'Telemachy.' Most of the peculiarities of the passage are apparent from the current notes.

195–201. K. believes these verses to be based on Υ 126–131. *κατὰ . . . νήσαντο* is an enforced change from *ἐπένησε*. Neither the compound nor use of the voice can be paralleled. *κακά* is an attractive conjecture by N.

213. **μᾶλλον** : *πλεῖον'* *FG*, B.², N., C., L.

221. **ἐνιπλησθῆναι** : Ar.; *ἐνιπλήσασθαι* Mss., W., B., N., My., Hn.

225. Ancient critics regretted the mercenary tone here; *ἄμεινον ἂν ἔσχε πατρίδ' ἐμὴν ἄλοχόν τε* (E 213) Schol.

238 f. Acc. to K., the usual annunciation once followed at 243 ff., but was postponed to *ι* by the compiler, in his desire to incorporate *θ*. Wilamowitz shows (*H. U.* p. 131 ff.) that the postponement was quite as much in the interest of *ι–μ* as of *θ*.

242. The verse is thus treated exactly as in *ι* 15. But it is prob. that the poet, in using it here, intended *κήδεα* to serve as obj. of *ἀγορεῦσαι*, corresponding to *ταῦτα* in the formula *α* 179. The punctuation *ἀγορεῦσαι | κήδεα*, is to be preferred, with W., La R., N., L., FH., My., Hn., Wilamowitz.

251–258. *ἀθετοῦνται*, and rejected by B., AH., My. Two variant versions have been united here. See Friedländer, *Philol.* iv. pp. 588 ff.

261. **δὴ ὀγδόατον** : Dindorf's correction of the Mss. *δὴ ὄγδοον*, accepted by all eds. except La R., My., Hn.

272. **κέλευθον** : La R., A., D., F., L., on inferior Mss. authority; *κέλευθα* W., B., N., C., My., with *Π*; *κελεύθους* FK., FH., Hn., with *FP*.

276. **τόδε** : Mss.; *μέγα* B., F., FK., as in the hemistich *δ* 504, *ε* 174, *ι* 260.

283. **ἐκ δ' ἔπεσον θυμηγερέων** : no interpretation can be other than apologetic. N. suggests *ὀλιγηπελέων* (*ε* 457). AH.⁸ adopts the emendation of Kraus, *Rhein. Mus.* xxxii. p. 323, *ἐκ δὲ πεσὼν θυμηγέρεον*.

289. **δείλετο** : one of the few arbitrary corrections of Ar., for the *δύσετο* of the Mss., to avoid conflict with *ζ* 321. So Eust., L., FK. The discrepancy doubtless existed originally, induced by a free use of formulae.

301. **ἐς ἡμέτερον** : for the *ἡμετέρου* of Ar., see on *β* 55 (App.). AH.[8] inconsistently reads the acc. here. The gen. is retained in both passages by D., FH., FK., L., AH.[9]

304. This chivalrous lie is esteemed by K. mere carelessness on the part of the 'compiler.'

311–316. Ar. thought these verses unworthy of Homer. K. agrees, attributing them, of course, to his 'compiler.'

314. **δέ τε** : *δέ κε* *M*, Hermann, B.², La R., N., FH., My., L.

318. **αὔριον ἐς· τῆμος** : *αὔριον· ἐς τῆμος* Schol., Eust., W.

330. The two hemistichs are not aptly used together. The second is *πρὸς ὃν μεγαλήτορα θυμόν* in some Mss., *ἰδὼν εἰς οὐρανὸν εὐρύν* in others.

Θ.

Like the preceding book, but still more plainly, this book shows the usual signs of compilation from various sources, and of more or less imperfect adjustment to new contexts. The annunciation of Odysseus is still further and more artfully postponed (96 ff.), farewell scenes and motives are unduly anticipated (387–399, 457 ff., 565 ff.), and a late hymn is inconsistently incorporated entire (266–369). But an interesting 'day in Phaeacia' is thus secured for the poem, and thereby preserved for us. Both *Iliad* and *Odyssey* show thus at the same time a highly developed and artistic plot, and a desire to collect and preserve as much Epic material as in any way can be brought into even remote connection with that plot.

22 f. These verses present many peculiarities, and all comment must be apologetic. The current notes give the interpretation of Eust. K. is uncertain whether to regard them as late 'interpolation' (Nitzsch), or the careless work of his 'compiler.' V. 23 was rejected by Zen., and prob. by Ar.,—οὐ γὰρ πολλοὺς ἐτέλεσεν, ἀλλ' ἐδίσκευσε μόνον (Schol. *H*). Some make the ancient athetesis include v. 22. The Schol. give a forced interpretation of Crates: Κράτης δὲ τοὺς κατὰ Ἰθάκην ἤκουσε (*understood*) πόνους. This seems the basis for the statement of Nitzsch that Crates referred the words to the long narrative of Odysseus (ι–μ). N. brackets v. 23.

27. Several inferior Mss. omit this verse, La R. considers it an 'interpolation,' L. rejects it.

54. See on δ 783 (App.). AH. follows Kammer in bracketing the verse here.

55. αὐτὰρ ἔπειτα: two Mss. retain ἐκ δ' ἔβαν αὐτοί here also, and open 56 with βὰν δ' ἴμεν. — **ἐν νοτίῳ**: see on δ 785 (App.).

58. Found in *M*+.

81 f. ἀθετοῦνται, for reasons not stated. The verses have the air of epexegetical glosses.

83–96, 521–536. This double use of the same poetical motive is held by most critics to indicate an expansion of the original form of the story. The grief of Odysseus on hearing the Trojan οἴμη would most naturally lead to a demand that he disclose himself. It is also very neatly used to introduce the diversion of the games. It is difficult to say which passage contains more of the original element.

116. Ναυβολίδης ὅς: the correction of Grashof in B.[2], following *M*, adopted by all succeeding eds. except D., FK. All other Mss. have Ναυβολίδης θ' ὅς.

138. Stobaeus (*Flor.* 59, 1) quotes the verse with οὐ μὲν γάρ τί πού ἐστι.

142. The verse is in all the Mss., but was not read by either Zen., Arist., or Ar., and is rejected by B., K., FK., L.

163. ἦσιν: *H* in margin, and three other Mss. in text, give εἶσιν, adopted by B., N., C. — **ὁδαίων**: two Mss. and Herodian give ἑταίρων.

167–173. Comment here is largely apologetic. The verses are compiled rather than composed, as the current notes show. *Cf.* τῷ μὲν ἐπὶ γλώσσῃ γλυκερὴν χείουσιν ἐέρσην, | τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μείλιχα· οἱ δέ νυ λαοὶ | πάντες ἐς αὐτὸν ὁρῶσι διακρίνοντα θέμιστας | ἰθείῃσι δίκῃσιν· ὁ δ' ἀσφαλέως ἀγορεύων | αἶψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε. | ἐρχόμενον δ' ἀν' ἀγῶνα θεὸν ὣς ἱλάσκονται | αἰδοῖ μειλιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισι. Hes. *Theog.* 83–87, 91 f.

192. ὑπέρπτατο : ὑπέρβαλε Schol. *A* (Aristonicus) on Ψ 843. None of our Mss., however, show this reading. — **πάντων** : *G* +, and Aristonicus as just cited. All other Mss. have πάντα, read by W., B., F., FK., C.

198. τόδε γ' : Ar., followed by La R., FK., My., C., L.; *H* has τόδ' ἵξεται, but the other Mss. have, or favor, τόν γ', and so the other eds. read.

216–228. Late 'enlargement' (K.), 'interpolation' (Lehrs). Much comment is apologetic. The unit of composition is phrase or hemistich. Vs. 219–228 are bracketed by FK. It is clear that Odysseus should not here reveal the fact that he was one of the Achaean heroes who fought at Troy.

232 f. B.² unites into κύμασιν ἐν πολλοῖς· τῷ μοι φίλα γυῖα λέλυνται. It seems more natural to refer the lines not simply to the shipwreck, but to the whole exhausting voyage from Ogygia. *Cf.* 451 ff. His comfort on shipboard was not abundant. The vagueness of meaning arises from the use of fixed phrases as the unit of composition.

236–255. Innumerable are the excisions proposed by different critics to make this speech consistent and natural. Vs. 241–249, and 250–253, look like duplicate versions of the same general thought (Friedländer, *Philol.* iv. p. 590). To say that the passage was compiled rather than composed accounts best for its peculiarities.

248. φίλη : μέλει Schol. on ν 119.

262–266. These verses certainly do not clearly indicate whether the dance and song were two distinct entertainments, or blended into one. The current note speaks only of the prob. design of the compiler. Demodocus has already proved his power as ἀοιδός (73 ff.), and is praised therefor by Odysseus in 487 ff. He is now summoned specially to furnish accompaniment for a dance (251), and it is this dancing which is praised by Odysseus in 383 f. See Jacob, *Entstehung der Il. und der Od.*, pp. 414 ff.; Niese, *Entwickelung der homer. Poesie*, p. 180; Bergk, *Griech. Literaturgesch.* i. p. 679. Schol. *H* acquits Homer of all responsibility for the song: ὅλως δὲ Ὅμηρος οὐδὲ οἶδεν Ἥφαιστον Ἀφροδίτῃ συνοικεῖν, Χάριτι δὲ αὐτὸν συμβιοῦντα, Δημόδοκος δὲ τῇ ἰδίᾳ μυθοποιΐᾳ. Some Scholia allegorize the story of the union of Hephaestus and Aphrodite: τὰ γὰρ ἐξ αὐτῶν γινόμενα ἔργα διὰ τῆς Ἀφροδίτης ἤτοι τοῦ κάλλους ὡραϊστα. κατεργάζεται δὲ ὁ Ἄρης ἤτοι ὁ σίδηρος ὑπὸ τοῦ πυρός. There is no trace in the Scholia of an athetesis of the whole song, but only of vs. 333–342, διὰ τὸ ἀπρέπειαν ἐμφαίνειν. These particular verses, however, could not be justified better than they are by another Scholiast, ἀλλὰ τὸ κάλλος ἠθέλησε (sc. ὁ ποιητής) δηλῶσαι τῆς Ἀφροδίτης, ὡς καὶ ἐν Ἰλιάδι ἐπαινοῦντες οἱ δημογέροντες (Γ 146 ff.). A Scholiast on Arist. *Pax* 778 alludes

to τοὺς ἀθετοῦντας τὴν ἐν Ὀδυσσείᾳ Ἄρεως καὶ Ἀφροδίτης μοιχείαν. But neither the age, number, or authority of these ancient critics can be determined. We have no definite trace of Alexandrian opinion on the song. To the ethics of the song early objection was made, and as early defence of them: δέσμιον γὰρ εἰσάγει (sc. ὁ κιθαρῳδός) τὸν μοιχόν, καὶ τοὺς θεοὺς λέγοντας 'οὐκ ἀρετᾷ κακὰ ἔργα' (329).

268. After Ares is wounded by Athene, τὸν δ' ἄγε χειρὸς ἑλοῦσα Διὸς θυγάτηρ Ἀφροδίτη (Φ 416, *cf.* 426). Thereto Schol. *A*: οἱ χωρίζοντές φασι τὸν τῆς Ἰλιάδος ποιητὴν εἰδέναι συνοῦσαν τῷ Ἄρει τὴν Ἀφροδίτην, τὸν δὲ τῆς Ὀδυσσείας διαφώνως Ἡφαίστῳ. λέγειν δὲ δεῖ ὅτι οὐχ οἱ αὐτοὶ χρόνοι ἦσαν τῆς συμβιώσεως.—Acc. to Paus. v. 18. 5, two figures on the chest of Cypselus represented Ἄρης ὅπλα ἐνδεδυκώς, Ἀφροδίτην ἄγων.

269. πολλὰ δ' ἔδωκεν: allowing a violent change of subj., the phrase might here also refer to suitor-gifts, those of Hephaestus. *Cf.* 318 f.

285. ἀλαὸς σκοπιήν: so Ven. *A* in all three passages of the *Iliad*, and so Ar. at K 515. Zen. wrote ἀλαὸν σκοπιήν. Here the Mss. have ἀλαοσκοπιήν, and so W., B., A., D., F., FK., My., Hn., C. N. suggests ἄλιον σκοπιήν, which gives much the same meaning as the text.

299. πέλοντο: πέλοιτο Rhianus.

303. No good Ms. has the verse, and no ed. since Barnes retains it.

307. ἔργα γελαστά: so Mss., Ar., and Herodian. The lexicon of Apollonius Sophistes has ἔργ' ἀγέλαστα, a reading mentioned by Schol. *H* and Eust., adopted by N., D., FH., C.

318. ἀποδῷσιν: the subjv. is favored by *G* only (-δωσιν), but is received on Herodian's authority by most editors. The Mss., W., and My., have ἀποδώσει, which was defended by Hermann.

333. The transition usually involves a distinct change of scene (sixteen times); once (E 274) a change from one contending army to another; three times a change of group in the same party (ξ 410, υ 172, ω 383); twice a change of theme merely, one or both parties to the dialogue remaining the same (ρ 290, σ 243). The usual respondent to 328 is ὧς ἄρα τις εἴπεσκε or an equivalent.

352. δέοιμι: Ar. paraphrased by εὐθύνοιμι.

359. δεσμόν: *G* and Ar., restored by B. for the δεσμῶν of most Mss. (including *FPH*) and W., adopted by all eds. except Hn.

374. ῥίπτασκε: corrected to ῥίψασκε by K., followed by C. The form is anomalous.

394. ἀολλέα: ἀολλέες W., B., favored by the ἀολέες of *F*.

396. ἓ αὐτόν: best Mss., Ar., Herodian; μὶν αὐτόν one good Ms., D.; ἓ αὐτός by conjecture, N., C.

425. αὐτή: one inferior Ms. only, the others αὐτῇ. In 441, however, the Ms. evidence decidedly favors αὐτή. W. read αὐτῇ in both places; B. followed the Mss., as do A., La R.; B.[2] corrected the first αὐτῇ to αὐτή, following a Scholiast (see *H. B.* i. p. 273): καὶ αὐτὴ δὲ πρόσφερε τὸ φᾶρος καὶ τὸν χιτῶνα. So AH., F., N., My., Hn., L., C.

428. One of the many epexegetical verses, which suggest the annotator rather than the composer. *Cf.* 545.

429. **ὕμνον**: *οἶμον* N., a correction based on the *οἶμος ἀοιδῆς*, which all the Mss. give at *Hym. ad Merc.* 451. Two Mss., however, have on the margin the variant *ὕμνος*, which Baumeister and Gemoll take to be the original text. Hermann read *οἶμος* with the Mss., but did not condemn *ὕμνος*, 'quae petita sit ex *Od.* viii. 429.'

436. **ἔχεαν**: *ἔχεον* Cobet, N., C.

494. **δόλον**: Mss. and Vergil (doli fabricator); *δόλῳ* Arist., Ar., B., D., F., FK., C., L.

507. **διαπλῆξαι**: Ar., comparing *τὰς μὲν* (*δρῦς*) *ἔπειτα διαπλήσσοντες* Ἀχαιοί Ψ 120. He is followed by all eds. except W. and Hn., who have the *διατμῆξαι* of the Mss. Ar. rejected forms of *τμήγω* in the meaning of *κόπτω*, and substituted forms of *πλήσσω*. *Cf.* γ 291, ε 409, with κ 440.

524. **λαῶν**: perhaps the word has its least warlike sense here, and means his 'people,' *i.e.* family; parallel then to *τεκέεσσιν* of the next verse, as *πόλιος* to *ἄστεϊ*.

545–547. An 'interpolation' acc. to K., made subsequent to the compiler's work.

554. See Lehrs, *Wiederholung derselben Worte und Wortwurzeln, de Arist. Stud. Hom.*[3] p. 467.

565–570. Ar. judged correctly that these verses are more appropriate in ν. There the catastrophe prophesied recalls the prophecy, as in the case of Cyclops (ι 507 ff.), Circe (κ 330 ff.), and Odysseus (ε 300 ff.). The premature employment of the verses here may be explained by exigencies of oral tradition or episodic recital. B.[2] rejects 564–571.

565. **ἀγάσασθαι**: *ἀγάσεσθαι* Cobet, C.

578. W. punctuated Ἀργείων, Δαναῶν. B.[2] corrected to *ἡρώων Δαναῶν*, which N. also suggests, as well as *ἀχρεῖον Δαναῶν*.

586. **πεπνυμένα**: *γράφεται κεχαρισμένα* Schol. *H.*

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